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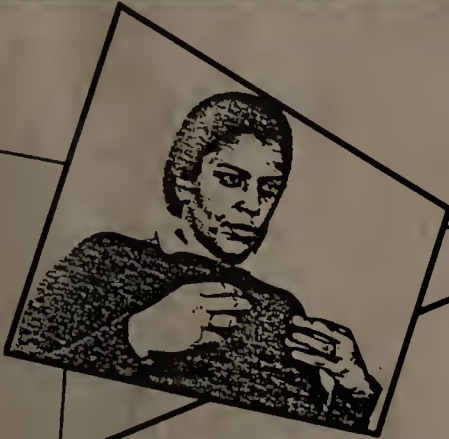
March 5, 1983

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# GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

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**CHERYL CLARKE: POEMS IN THE  
TRADITION OF BLACK WOMEN**







# GayCommunityNews

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## Going Half the Mile

# Rights Bill Hearing in New York City

By Peg Byron

NEW YORK — Is it necrophilia, or do lesbians and gay men really believe the gay rights bill is still not dead in New York City? For the ninth time since 1971, hundreds of lesbians and gays packed the New York City Council Chambers and waited behind police barricades outside for a hearing before the General Welfare Committee.

The committee, controlled by Council Majority Leader Thomas Cuite, longtime opponent of gay rights, must approve the bill before it is voted on by the entire City Council.

Fifteen hours of passionate testimony punctuated with cheers and catcalls, were given this year on February 22. Most testimony against the bill came from the religious right — Orthodox Jews and Catholics — pitting their doctrines against Intro 1, which would ban discrimination based on sexual orientation in jobs, housing and public accommodations. The event ended with a predicted vote against the bill, a civil disobedience action, and a plan to get a full Council vote to discharge Intro 1 from committee.

After the 6-3 vote was taken at midnight, about two dozen lesbians and a few gay men sat down in front of the Committee, unfurled a banner which said "We won't go away — Liberation Now." Over two hundred persons in the audience held up large pink paper triangles and chanted "Justice! Justice!"

Twenty-one women and three men were arrested on trespassing charges for refusing to leave city

hall after the vote in an action organized primarily by Wimmin for Womyn and Women's Pentagon Action members. They were taken to paddy wagons waiting outside, and released with summonses after less than two hours.

The day had been a ping-pong match of pro and con testimony, ranging from demands to be "reasonable" to threats of extermination. Gay people were frequently characterized as child molesters and sado-masochists, in a way reminiscent of how early feminists were accused of being lesbians. No one speaking for the bill responded by disowning cross-generational or s/m sex enthusiasts from the gay community, although some said that Intro 1 would not affect age-of-consent laws.

Supporters for the bill included high-ranking city and state officials, gay and feminist professional organizations, clergy and any individuals who wanted to sign on to the speaking list. "The ploy of most of the speakers was that they had decided that this year they were going to be 'rational,'" said Maxine Wolfe, a woman who signed up to speak. "I said that I worked for a lesbian activist group and am a teacher in a university and have two children . . . and that I hoped my children would be free to be lesbians."

"I thought people capitulated by constantly saying things like this wouldn't make there be more lesbians and gays. But I think that if there were models out there of people who don't die, then kids would

feel free to choose. One of the ways to molest children is to not allow them choices about their lives. So much of the fear [at the hearing] was dealt with by saying 'we're not going to change anything,'" Wolfe told GCN.

Andy Humm and Allan Roskoff, both spokespersons for the Coalition for Lesbian and Gay Rights (CLGR), which does most of the organizing each year for the bill, described to GCN the various backroom dealings that occurred before the hearing and around last November's elections, and which fell through in spite of promises from various politicians.

"I was jerked around by Herb Rickman (Mayor Koch's liaison to the gay community) who was calling me and telling me he's got this thing and please don't jeopardize it," Humm said.

"I never believed it was going to be any different. I knew it was going to go 6-3," said Betty Santoro, also of CLGR. She shared the view of many who sat through the hearing, expecting the bill's defeat.

"I don't think that we lose anything from being here, except that we drain ourselves listening to these bigots call us monstrosities," Santoro said.

Councilwoman Marion Friedlander, a vigorous supporter of the bill and a member of the Committee, told GCN, "It's important to get up there before the public and debunk these myths. That's why I sit there and tackle these things. It's especially important because it expands New York's understanding



Bob Nelson

Allan Roskoff (l), president of New York Americans for Democratic Action, Joyce Hunter (c) of the Coalition for Lesbian and Gay Rights and Ermano Stingo (r) of the Gay and Lesbian Independent Democrats in an emotional moment as lesbians and gay men hold pink paper triangles aloft to protest the vote against discharging Intro 1 from committee.

and support for people who are hurt without this bill. And now we have a gay community in every borough that's recognized and participating as a political force. We didn't go the whole mile today, but at least we went half the mile."

The City Council is expected to vote on whether to discharge the bill from the Welfare Committee

on March 15. If a majority of the 45 Council members votes for the discharge, the bill can then be considered by the full Council. In the meantime, CLGR is urging New Yorkers to write letters to the mayor and their Council members. For names and addresses call the League of Women Voters at (212) 674-8484.

## Florida Gays Meet

By Tom Reeves

MIAMI, FL — The Fifth Gay Identity Conference, held Feb. 13 at Miami-Dade Community College, drew nearly 400 gay men and lesbians, making it one of the largest gay events in South Florida History.

The conference was sponsored by the Dade County Human Rights Coalition and the college's Institute on Sexism and Sexuality. "Since we did not have a conference last year and we moved the site, we did not expect such a crowd," said Marilyn Volker, Institute Director. "The largest previous conference drew about 350 three years ago."

After an opening plenary, participants could choose from 21 workshops ranging from "Coming Out" to "Gay and Grey." Three topics of special concern, with three or more workshops each, were gay health care (focusing on STDs and AIDS); mental health issues (such as "Constructive Anger"); and lesbian/gay electoral politics.

Keynote speaker Tom Churlton of the National Association of Gay and Lesbian Democratic Clubs told an appreciative audience that gays have achieved considerable political clout. "We've stood up to the Moral Majority and thrived. Now we must prove we are people with important rights, not just a morality issue." He said the best option for lesbians and gay men in politics is the Democratic Party, within and through which a number of gains have been made.

The response to Churlton's comments and to the workshop on "Gay Money and Politics," led by Bob Ross of San Francisco, was mostly positive, with only one gay Republican dissenting.

When Ross said, "It's easy to find 10 people with \$150 each for a candidate's dinner," no one suggested the money might be more

needed within the gay community or challenged the assumption that electoral politics is the best strategy for gays and lesbians now.

Ross urged people to come out of closets: "It is painful for respectable gays to be open, but we need you to run for everything from Governor to dogcatcher. We don't need farces and outrageous people. As we get involved, we will show them that we are not different from them; that we will not grab their children or attack them in the restrooms; that we're not a bunch of screaming queens and cigar-smoking women in suits running down streets."

Dade County Coalition Chairperson Staci Acker agreed, but noted that even pro-gay Florida politicians often wanted money without an endorsement. "They say it's the kiss of death!" she said.

Although Dade County is over 50 percent black and Hispanic, and though the college and neighborhood where the Conference met are predominately so, only about 25 Hispanics and 10 blacks attended. None of six blacks and six Hispanics questioned thought this was due to prejudice within the gay community.

"Gay bars were the first place integrated in Miami," said a black man.

A well-known activist from Ft. Lauderdale, who asked not to be identified by name, said, "You'll notice the absence of topics relevant to the 'real Miami.' Hustling's big here, yet no workshop on that. Leather and S&M are the biggest male scene in town, but no one mentioned it here. Not a word."

An older man listening shook his head. "I've lived in Florida all my life. Just to get these sheer numbers out is an accomplishment. Don't expect everything at once."

## Woman Convicted of Statutory Rape Charge

By Jil Clark

BARNSTABLE, MA — For the first time in this state, a woman has been charged with statutory rape of a male.

Twenty-eight-year-old Deborah Pisciotta was sent to the Massachusetts Correctional Institute at Framingham last fall for having "raped" her 15-year-old boyfriend, John Smith (not his real name).

Pisciotta, who stands slightly over five feet and weighs about 125 pounds, had been advised by her attorney, an ex-cop, to plead guilty to having raped her six foot, 170-pound lover.

Pisciotta was recently paroled, having served 4½ months of her 2½ year sentence. But if she and her boyfriend, who is now 16, are spotted together by the police, she'll be back in jail.

In an interview following her release, Pisciotta told GCN that she is not a rapist. "I think it's a stupid law. Basically because he doesn't look 16 and I didn't know how old he was at the time. And he's mature enough to make his own decisions."

According to Pisciotta and her attorney, Pisciotta's relationship with Smith was brought to the attention of the District Attorney by Smith's mother and Pisciotta's former husband, who is currently fighting Pisciotta for custody of their two children.

"I don't know what [John's]

mother has against me — except my age," she said. "My ex-husband is just out to make me look bad so he can get my kids."

Pisciotta also said that, in retrospect, she believes that her attorney, John Warren, was not on her side. Warren advised Pisciotta to tell the court she had had sex with Smith, despite the fact that there were no witnesses other than Smith and herself. Smith told GCN he had never indicated he would testify against Pisciotta.

Warren also said that, even though the court believed that Pisciotta and Smith had a consensual sexual relationship, "it is still statutory rape . . . because of [Smith's] age."

"Maybe the statutory rape statute needs to be changed to reflect degrees [of seriousness] — whether something was of a consensual nature versus something where there was force or subterfuge."

Warren refused to comment on Pisciotta's accusation that he was not on her side, but he added that "small towns are very quick to condemn people. Nobody inquires into fact. They hear a term or a cliché and bingo: one is tried, convicted and hung in the public square before anyone listens to the other side."

That seems to be what happened last fall at Framingham Prison. Pisciotta alleges that, in the first

week she was imprisoned, she was beaten by "seven or eight inmates who knew before I got there what I'd been charged with."

"After they found out about [John's] age and what went on, some of the women that beat me turned out to be my best friends in jail — real protective."

Pisciotta said she was also raped by a female prison guard.

"This may be a new tool the state can use against women," said John Mitzel, a Boston gay male activist who met with Pisciotta recently. "I've talked to a lot of women who like younger guys lately — and they are now suddenly paranoid . . . that they're going to be seen as monster predators."

Mitzel added, "The cops have an arsenal of tactics they use — smear campaigns, playing on people's fear — to get someone. Look at what they did with Ginny Foat (president of California chapter of National Organization for Women who has had old murder charges brought against her). It's a political move; they're trying to destroy NOW."

"I always panic when I see the state expanding its powers — like with their thing about NAMBLA (North American Man/Boy Love Association). It's very sinister that the state can barge into anyone's bedroom and allege these crimes and coerce people into pleading guilty to a lesser charge," Mitzel concluded.



# News Notes

## quote of the week

— “Nowadays, when I walk into a conference room and see two blacks, six women and about 30 middle-age white gay men, and see that one of the topics of discussion is “Developing Strategies for Social Change,” I can’t help but wonder why the structure of the meeting so closely resembles the outside world which is said to be in need of change.”

— John Hofsess writing in the New York *Native* on gay networking in the '80s.

## black ousted from religious group for sexual preference

LOS ANGELES — A rationally known black theologian and historian has been ousted from a church academic society because he is gay, according to a press release.

Dr. James S. Tinney was expelled from the Society for Pentecostal Studies (SPS) recently, after his excommunication from the Church of God in Christ, the largest black Pentecostal denomination in the United States.

Tinney founded the Pentecostal Coalition for Human Rights in 1979 and was distributing Coalition literature at the SPS annual meeting. This apparently prompted the expulsion from SPS.

Tinney, a professor at Howard University, says he will continue to attend SPS meetings.

## asian women will meet at bu

BOSTON — A one-day conference for Asian-Pacific American Women will be held at the Boston University School of Public Communication on Saturday, March 5.

The conference, entitled Bridges to Ourselves, is presented by Asian Sisters in Action (ASIA) and sponsored by the New England Regional Office of the American Friends Service Committee. Workshops will cover family, work and community. For more information call 661-6130.

## gay demos support feinstein recall

SAN FRANCISCO — The Stonewall Gay Democratic Club became the first gay club to support the recall of Mayor Dianne Feinstein, according to the *Bay Area Reporter*.

In a 41-3 vote, the club expressed its dissatisfaction with Feinstein's association with corporate interests. Said President Paul Boneberg, “Dianne Feinstein is not a friend of the lesbian/gay community and she is not a progressive . . . We must do what we can to stop this city's being sterilized by the rich and corporate interests, and the leader of that movement is Diane Feinstein.”

Anne Daley, veteran Democratic activist, urged caution and said, “I don't think the club should take a position at this time. There are a lot of things coming down the pike in the next ten weeks, and you may regret a hasty decision.”

## oklahoma gays file suit against cops

OKLAHOMA CITY — A lawsuit alleging brutality and harassment at a gay bar was filed February 11 in federal court against four police officers and the city, according to the *Oklahoman and Times*.

The suit claims that police officers participated in a “campaign of terror, intimidation, harassment and abuse” against customers and employees at Angles, a local gay bar. The suit also names the city and claims that officers are not adequately trained to respect the constitutional rights of citizens and that the officers are “ona rampage which is beyond the control of their superiors.”

The suit was filed after several months of police harassment which was capped by a January 19 incident at Angles. On that night, a cop “opened a door with a customer's head” and “beat one customer between the legs with a flashlight or nightstick or both,” according to the suit.

## lesbian radio show on women's day program

BOSTON — A 24-hour radio show celebrating International Women's Day will feature a one-hour call-in show for lesbians about life after coming out.

The International Women's Day Radio Program will air from midnight Saturday to midnight Sunday March 6 on station WMBR, 88.1 FM. The all-day radio show will air music, features, children's stories, news commentary and programs with an international focus.

*Staying Out*, the program about lesbians, will have music, commentary and poetry, as well as the call-in portion.



## angela davis at arlington church

BOSTON — Activist and author Angela Davis spoke to an estimated 1000 people in Boston's Arlington Street Church last Saturday night. Davis' address, sponsored by Cambridge YWCA, Margaret Fuller House, and the Cambridge Commission on the status of women, was entitled: “Women, Race and Class — Building a Movement for All Women.”

Her talk touched on the historical connections between the women's movement and struggles for racial equality — both in the last two decades and in the last century. Speaking about how racism and classism have seriously divided the women's movement, Davis said that all too often “more privileged” women — those who are white, upper class or middle class, have acted out of their own “self-interest.” “There will be no true liberation for all until those triply oppressed” [by their race and class] can move forward,” Davis said.

Davis mentioned lesbians and gay men only once until the question-and-answer period which followed her speech. In a note passed to her, one questioner, mentioning the high proportion of lesbians involved in movements for social change, asked for a “visibility check” of lesbians in the audience. Between 20 and 30 percent of the crowd stood up, although, as at least one lesbian commented, “not everyone could or did stand up and come out.” Following the question about lesbian and gay rights, Davis also drew parallels between the rise of racist violence and the increase in homophobic assaults.

One woman who attended Davis' talk said, “I was disappointed in her speech. The analysis she presented was simplistic. I think building a multi-racial movement is more complex than just raising the right issues. I also felt she didn't distinguish between the radical women's movement and the mainstream women's movement — nor did she mention the contributions of black lesbian feminists.”

## pro-gay report by catholics alive and well

SAN FRANCISCO — Despite efforts by an archdiocesan appointee, the work of a Roman Catholic task force on homosexuality will go on, according to the *Bay Area Reporter*.

The task force has been under fire from conservative clergy since its publication of a report which calls for the integration of sexually active homosexuals into the church. Archbishop John Quinn recently appointed Monsignor Peter Armstrong to head the church's Commission on Social Justice. Armstrong has been characterized by some as the “James Watt” of the Quinn administration and they say that he was appointed to destroy the work of the 14-person task force.

The Commission, however, voted 8-3 to support the task force and its report. The task force will now proceed with its work, which is to implement some of its 54 recommendations on homosexuality and church policy.

## international lesbian conference

PARIS — The International Lesbian Information Service (ILIS) has announced it will hold the fifth ILIS Conference in Paris April 1-4.

The conference will focus on the issues surrounding lesbians and motherhood, but will also address other topics such as work, sexuality and feminism. Registration is \$7.00 and the cost of the whole weekend, excluding transportation, is estimated to be \$45.00. Housing is being coordinated by conference organizers.

The ILIS is an international organization of lesbian groups whose aim is to disseminate information and to create a lesbian culture. To register, write ILIS/PL 45, 00251 Helsinki 25/Finland. Send postal money orders only.

## lesbian playwright dies

NEW YORK — Jane Chambers, author of the award-winning play *Last Summer at Bluefish Cove*, died of a brain tumor on February 15 at her home.

Chambers, 45, was the playwright-in-residence at the Glines, a New York gay theatre. *Bluefish Cove* is currently running at the Fountain Theatre in Los Angeles and has been honored with the Dramalogue Critics Circle Award, the Villager Downtown Theatre Award and the Oscar Wilde Award.

She is the author of *A Late Snow*, *My Blue Heaven* and *Kidzu*. Her last play, *The Quintessential Image*, is to be produced in the late spring.

She is survived by her mother, two step-brothers and her lover, Beth Allen.

## boozer resigns ngtf post

WASHINGTON, DC — Mel Boozer, director of the National Gay Task Force's Washington office, announced his resignation effective February 28, according to the *Washington Blade*.

Boozer's resignation was requested by the current NGTF executive director Virginia Apuzzo. Apuzzo last fall replaced Lucia Valeska who had hired Boozer to monitor federal policies and regulations. Apuzzo said at the time of her appointment by the Board of Directors that she was “predisposed” to replacing Boozer.

Apuzzo has named Jeff Levi, president of the District's Gay Activist Alliance, to direct the Washington NGTF operations.

## milwaukee raid cases closed

MILWAUKEE — All cases against the eleven men arrested in bath raids on January 5 and 6 have been closed, according to Chicago's *Gay Life*.

Nine of the eleven pled guilty to charges of disorderly conduct so that no record would be kept of the sexual nature of their arrests. The nine were fined from \$50 to \$100 each.

One man who had wanted to fight the charge of sexual perversion on constitutional grounds bargained a plea on the advice of Wisconsin Civil Liberties Union (WCLU) lawyers. The WCLU attorneys did not think they had a strong enough case to warrant presentation to the courts.

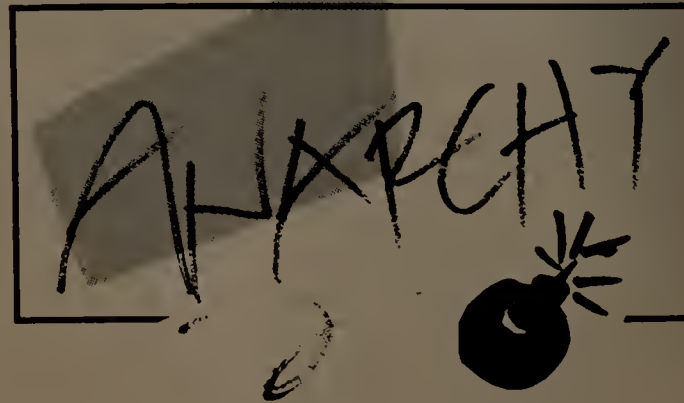
One man who fought the sexual perversion charge with a plea of not guilty was not prosecuted by the District Attorney.

Police harassment of gays continues in Milwaukee with cops picking up adult bookstore patrons and holding them overnight. Charges of “lewd and lascivious” conduct are never pressed against the “suspects.” A spokesman said that until someone is willing to take a harassment case all the way through the courts, the pattern of cops harassing gays will go unchecked. Lawyers have estimated the cost of such a case to be \$21,000.

## thatcher government goes to bat for motherhood and kidney pie

LONDON — The government of Margaret Thatcher has established a “Family Policy Group” which has authored a secret document outlining proposals to save the British family, according to the *London Guardian*.

The proposals, reading very much like the infamous U.S. Family Protection Act, include, among other things, encouraging mothers to stay at home, encouraging a program of child-rearing which will



cause the development of “self-reliant, responsible, capable, enterprising and fulfilled adults,” and changing the culture so that “business and wealth creation become more acceptable.”

The proposals, seen by many as unworkable, are nonetheless the first integration of the Tory-touted virtues of church, family and state into British government policy. According to Roger Moody, London gay activist, “This latest effort of the government to divide moral re-armers from moral anarchists especially targets single and lesbian mothers, black inner city activists and radical gays.”



## News Analysis

## Gay Man To Test Fair Housing Ordinance

By Larry Goldsmith

BOSTON — When the U.S. Department of Housing and Urban Development threatened last March to cancel \$13 million in federal funding unless the city of Boston passed an effective fair housing ordinance, city councillors went to work. The council dispensed with debate and unanimously approved legislation creating a five-member Fair Housing Commission to investigate complaints of discrimination including, for the first time in any city ordinance, discrimination based on sexual preference.

The Fair Housing Commission now awaits the hiring of a few remaining staff members, and, above all, passage by the state legislature of a home rule petition which would give the commission its only real tool of enforcement, the authority to levy fines of up to \$10,000. That petition, which died a quiet death in the last legislative session, must now be formally resubmitted by the city council so that the newly-seated legislators may consider it. City councillors contacted recently by *GCN* expressed some confusion as to the next steps required in the petitioning protocol, but they said the council will take the necessary steps for resubmitting the petition in the next few weeks.

The silence surrounding the fate of this home rule petition might give the impression that the measure simply disappeared in the frenetic waning days of a legislature more concerned with re-

instituting the death penalty and preparing a constitutional amendment to ban abortion. But there are indications that real estate interests, voicing self-righteous objections to the mention of sexual preference to distract from their more rational fears of \$10,000 fines, successfully lobbied to prevent consideration of the petition in the last legislative session and will now insist that the allowable penalty be lessened or the ordinance toned down.

City Councillor Bruce Bolling, who as chair of the council's Committee on Planning, Development and Housing engineered a compromise between the council and Mayor Kevin White and drafted the final version of the ordinance, told *GCN* "some people thought [the legislation] went too far, particularly the part levying a fine up to \$10,000. They thought that was too strict."

"The provision offering protection on the grounds of sexual preference, that was also one of the bones of contention," Bolling said. But, the councillor added, "I think that may have been just a ploy to undermine, to defeat the legislation."

While the fate of the commission's enforcement powers hangs in the legislative balance, one Boston gay man has already taken a discrimination case to the Boston Housing Court.

Gary Szatko was evicted eleven days after moving into his Marlborough Street apartment

because, he says, his landlady learned he was gay. Szatko found the apartment last July 6 after paying a fee to a Back Bay rental agency. He signed a rental agreement with the agent and moved in on August 1, only after repeated unsuccessful attempts to notify the landlady that the apartment needed repair. Two weeks later, Szatko received a letter from the landlady, Virginia Fehrmann of Belmont, ordering him out of the apartment by September 30. The letter, headed "Notice to Terminate Tenancy-at-Will," gave no explanation for the eviction.

In October, after Szatko had refused to leave the apartment, Fehrmann began eviction proceedings in the Housing Court. Szatko responded by demanding a jury trial.

In a statement filed with the court, Szatko alleges that "Mrs. Fehrmann's continued assertions that she just wanted me out, that I had broken no rules and not violated any provisions of the lease, coupled with a consistent refusal to answer my telephone calls or communicate with me, have given rise to a belief that she chose to evict me upon learning that I am gay and for no other reason.... She also made specific comments extremely derisive towards gays in two separate conversations with tenants in the building."

Fehrmann, however, denies the charge. "It had nothing to do with sexual preference at all, not at all. He would just like to jump in and

say that so that he can sue me like he's doing and that's up to the court to decide," she told *GCN*. "They just have to look and see that I've had tenants as far back as twenty years that are gays. The first block of Marlborough Street, most of the tenants you get are gays. So I don't know what he's talking about."

Fehrmann refused, however, to explain her reasons for evicting Szatko, referring all further inquiries to her attorney. Fehrmann's attorney, Jeffrey Bleiweis of Boston, refused all comment on the matter.

Szatko's experiences so far have demonstrated amply the need for a fair housing ordinance and for similar legislation to prevent discrimination on the basis of sexual preference in other areas. Even with the brand-new ordinance (Szatko's case will be the first in the city to test the sexual preference provision), Szatko has found considerable difficulty in getting guidance and legal advice.

The Boston Fair Housing Commission is not yet fully equipped to handle his case. The Massachusetts Commission Against Discrimination has reiterated an

earlier position that it will not consider cases of discrimination based on sexual preference. Greater Boston Legal Services, a public legal aid organization, said it could not represent a client who wished to charge sexual preference discrimination.

So Szatko has hired a private attorney and has spoken with Boston's Gay and Lesbian Advocates and Defenders about the possibility of further legal help from that group in the future. His trial, now scheduled for Monday, March 7, should help to clarify the state of fair housing in Boston.



## Legislative Update

By Loie Hayes

Gay activists are busy in states across the country trying to pass legislation to prohibit or curtail discrimination against lesbians and gay men. The bills vary in breadth of protection with some covering only employment and others banning all forms of anti-gay bias. Many states' proposals are modelled after the Wisconsin gay rights law. Just last year Wisconsin became the first state to provide equal protection under law for gays and lesbians. What follows is an overview of some of the campaigns.

For the first time, a gay rights bill has been introduced to the Indiana Legislature. The bill would amend the state civil rights code to prohibit all discrimination based on sexual orientation. It is unlikely the bill will pass in its first try but its introduction is seen as the important first step toward possible passage in 1984. Indiana gay activists met with the bill's sponsor, Senator Louis Mahern, on Jan. 15 to plan local and statewide organizing in support of the bill.

In New York state a comprehensive gay civil rights bill will soon be re-introduced as will various bills related to child custody and visitation rights, discrimination in college admissions and financial aid and extension of benefits to spouse equivalents. The New York State Lesbian and Gay Lobby is coordinating efforts to pass these bills.

Two gay rights bills will be introduced to the Oregon Legislature in early 1983. One is a comprehensive amendment to the state's civil rights statute while the second addresses only the right to employment. A coalition of gay and feminist lobbyists are working on the bill. Parents and Friends of Lesbians and Gay Men are also actively lobbying. Supporters of the bills are very optimistic. Jerry Weller of the Right to Privacy Lobby in Portland says, "1983 may be the year for gays in Oregon."

The Connecticut Coalition for Lesbian and Gay Civil Rights is also optimistic about passage of a comprehensive gay rights bill recently re-introduced in the Connecticut legislature.

The House of Representatives has been the most difficult battleground for the bill in past sessions. This year, the bill's sponsor since 1976 is now the Speaker of the House. The newly formed Coalition met in its first statewide meeting on Feb. 13. "Support for the bill is really snowballing," according to Nancy Buckwalter of the Coalition.

A comprehensive amendment to the Washington state civil rights code to extend protection to all sexual minorities has been introduced to that state's legislature. The first committee hearings are slated for March 4. The Dorian Group, which is lobbying for the bill, is hopeful it will be turned out favorably from committee. The newly won Democratic control of both the House and Senate is a sign of possible passage this session.

For the past six years a gay and lesbian employment rights bill, AB1, has been introduced in the California Assembly. After passage of Wisconsin's comprehensive gay rights law, California activists in consultation with Assemblyman Art Agnos, the bill's main sponsor, decided to stay with the momentum behind the employment bill instead of beginning a new campaign for more comprehensive legislation. Cleve Jones, an Agnos aide, is cautiously optimistic of passage in the Labor Committee on Feb. 22 and in the Ways and Means Committee, the second step before the bill is sent to the Assembly floor. This session would be the first time the bill has come up for vote by the entire Assembly.

In Minnesota a lesbian representative, Karen Clark, and a gay senator, Allan Spear, have introduced a comprehensive gay rights bill into the legislature. Judiciary Committee passage seems likely with Spear the chair of the Senate committee and another pro-gay rights legislator heading up the House Judiciary. Lobby '83 is the citizens' group behind the legislative campaign. They are also promoting a Racial, Ethnic and Sexual Violence Bill and a Consenting Adults Bill which would repeal state sodomy, adultery and fornication laws.

## Man Sues Am. Exp.

By Jil Clark

SAN FRANCISCO, CA — The owner of a burgeoning eight-month-old gay business is suing a giant credit card company for discrimination on the basis of sexual orientation.

The American Express Credit Card Service has dropped The Connector, a gay male telephone sex line, owned by Al Hall from its list of service-type businesses authorized to accept American Express payments.

In a meeting with Hall's attorney on January 31, District Sales/Marketing Manager Bruce Stahley explained that it would not be in the "best interests" of American Express to work with "these people," nor would it fit the company's "image."

Stahley has denied knowing of heterosexual-oriented telephone advertisements using the American Express logo, according to Hall.

Hall does not believe this. He added, "Just take a quick glance at the yellow pages' 'massage' listings and you'll see that American Ex-

press has no such 'image' problem when it's a heterosexual (service). This is anti-gay discrimination, pure and simple."

Hall filed a \$10 million suit last week, claiming that the American Express San Francisco office has violated a city ordinance which outlaws discrimination on the basis of sexual orientation in public accommodations, as well as violated the civil rights act which prohibits business establishments from discrimination on the basis of race, creed, religion, color or sex.

Hall said he is also seeking a written apology "to me and the gay community" from American Express.

Prior to filing the suit, Hall's attorney, Lee Harter, sent a letter to American Express containing fifteen pages of message and escort ads from the yellow pages, all of which were geared toward heterosexuals. Among those which offered payment by American Express were many explicit telephone sex ads from around the country. One ad, from Diana's, read, "Call

me and I'll share my most cock-tlingling, prick-swelling fantasies with you now."

In his letter to American Express, Harter demanded a clear statement of the company's policy regarding gay businesses.

"The most disturbing aspect of this discussion arose when Mr. Stahley indicated there were no formal standards of what was and what was not in the best interests of the company, nor were there any criteria in deciding what was a proper 'image,'" wrote Harter, referring to his January 31 meeting with Stahley.

Harter continued, "Quite frankly, this termination appears to be discriminatory against this gay-run operation for no other reason than Mr. Stahley's moral judgment on homosexuals."

Hall said that, since he filed suit, American Express officials have "attempted to cover up the [anti-gay] discrimination by terminating other [sex service] accounts [which are geared toward heterosexuals] . . . But this is after the fact, so it won't stand up in court."

Carole Henmi, the Territory Manager at the San Francisco American Express office and the person who informed Hall that the company was revoking his permission to use the AmEx logo, said that neither she nor Stahley would make any comment about the case.

Hall, a five-year veteran of telephone solicitation trade, explained how the sex line works: "Callers are presented with three options, strictly 'J.O.' calls; get acquainted or get together, local calls; or s/m conversation. The customer is connected by computer to another customer on hold." Hall said he has over 1000 subscribers, 50 percent of them in the Bay Area.

Hall told *GCN* that when he successfully applied for American Express authorization in December, he referred to his business as a computer operated telephone conference company. He admits, "We did not indicate it was sexual or gay . . . but we didn't hide anything either."

— filed from Boston



DEMONSTRATORS SUPPORT THE BOSTON 18

Pickets at the Federal Building protest the February 15 jailing of the Boston 18. This group of men and women on January 5, 1981, blocked the entrance of a Boston draft registration office to resist draft registration and the U.S. arms buildup. After two years of appeals, which finally did not free them, the 18 decided to enter Federal prisons on February 15, in solidarity with a group of 44 women in England scheduled to stand trial that day for disarmament actions there. All of the Boston 18 are serving 30 day sentences, which, according to a press release issued by the group, are meant to discourage others from protesting the draft.



# Community Voices

## either way

Gentlepeople

Dear News Editor, David Morris, is generally right on target, but in his 29 January 83 article on Mayor Feinstein recall, I was misquoted, and in that regard I wish to clarify my comments.

Whoever is Mayor of San Francisco after the election on 26 April will have to stand for reelection in November as well. Should Mayor Feinstein be recalled, there is little doubt that a more progressive mayor would be chosen from among the members of the Board of Supervisors. The point I was making is that whichever Supervisor becomes Mayor, she will have to immediately mount an expensive campaign for retention. The fact is that its easier for conservatives to raise big downtown money that it is for progressives (somehow it has to do with whether one subscribes to the notion that whatever is good for the Bank of America is good for us all).

In that context, then, it is perfectly likely that the result of a Dianne recall is a conservative Mayor after the November election.

Athur M. Morris, III  
San Francisco, CA

## head in the sand

Dear GCN:

Something really frightening has been happening in New York's lesbian and gay community. Shortly after the beginning of the harassment campaign against the North American Man/Boy Love Association, the Committee of Lesbian and Gay Male Socialists held a forum on NAMBLA. The meeting was well attended by people from many different sectors of the community; and there was a generally good discussion. Based on many suggestions and questions raised at that forum, some people got together to form an ongoing committee to defend NAMBLA, raise issues to the community, and hopefully be around to act should the government's attack on NAMBLA spread to the rest of the community.

We formed the "Stop the Witch-hunt Committee" and decided to hold an open forum to raise the importance of defending NAMBLA to the Community. We began to invite panel speakers, who though all agreeing that NAMBLA has a right to exist and should be defended, might have radically differing views on the goals, aims, and ideas of NAMBLA. We hoped that the forum would be something where discussion could take place, air the issues, and start to ready the community to defend itself. Then we tried to find a place to hold the forum.

Not a single gay space would let us rent a hall. Most of the movement spaces that have been pro-lesbian/gay in the past turned us down. We tried MCC. We tried Beth Simchat Torah, the "gay synagogue." We tried places the community has met for many years: Greenwich House, Washington Square Church, Millenium FilmWorks. "Sorry, the issue is too controversial." "Sorry, we're booked until August (!)." One place almost gave us a hall; when we called back to confirm, we were told that "someone else is already scheduled for then . . ." Finally, we did find a place, the Taller Latino Americano, a left-wing Latin cultural space. For this we are very grateful. But we are saddened to receive such a response from our own community.

Parts of the community are sniggering and making jokes that we've been having trouble finding a space. People keep talking about "how controversial" the whole issue is, but then don't want to have any part in resolving those controversies. It's worth noting that when the *New York Times* printed an editorial asking for "decent homosexuals" to distance themselves from NAMBLA, a leader of the Coalition for Lesbian and Gay Rights went on TV and wrote an open letter to deny that NAMBLA has anything to do with the lesbian and gay community! Gay people are not sick child molesters, they said.

I'm not a boy lover. I do think NAMBLA must be defended, and in fact I don't have that many differences with its political program. I also respect the right of people to disagree with NAMBLA. Certainly the women's community has many, many questions about NAMBLA that need urgently to be discussed. But the U.S. government is going after NAMBLA. They aren't doing this to "protect children." (The draft? The MX missile? The new "squeal" laws about contraception? Prayer in schools?) They're going after NAMBLA as the first part of an attack against the lesbian and gay community. This should be obvious especially to people in New York City: the Blue's Raid, the closing of many lesbian and gay bars (Dutchess, Deja Vu, 96 West, Haymarket), are all just the tip of the iceberg. If the authorities succeed in crushing NAMBLA, our differences of opinion won't matter. We'll all be next, no matter what we say or do to the contrary.

We must discuss our differences. We must work out the problems that have kept much of the community so hostile to NAMBLA. But we soon won't have this luxury if we bury our heads in the sand and wait 'till they come knocking at our doors.

In anger and in struggle,  
Ian Daniels  
New York, NY

P.S. The forum, entitled "Sexual Liberation, NAMBLA, and the Lesbian and Gay Community" will be held on Sunday, February 27, at 3:00 pm at Taller Latino Americano, 19 West 21st St., in New York City.

## 'gay' disease?

Dear Editor,

Recently there seems to be a lot of discussion of 'gay' diseases: Kaposi's Sarcoma, AIDS (acquired immune deficiency syndrome), herpes and others. Some persons seem to have taken the incidence of these diseases among gay men as another excuse for their homophobia.

I would like to take these people to task for their narrow minded perception of reality.

First, to have 'gay' diseases there would need to be some basic biological difference between 'gay' and 'straight' men. Apparently there is no such difference since no medical difference has been found during the last 2,000 years of history. No difference has been found despite considerable effort and research by some very scientifically minded homophobes. Even the American Psychological Association and the American Psychiatric Association have given up calling queers sick just because they are queer.

Second, there is currently an epidemic of cancerous disease in the United States. This became apparent in 1976 when the U.S. government announced that there was a 5% increase in cancer in 1975 after the annual increase had been 1% for twenty years. This five-fold increase was a red flag to biostatisticians like myself. I became alarmed and got out my epidemiology statistics and Poisson distribution and predicted that by 1980 about one-third of the U.S. population would have cancer. By 1978 the government prediction was that 24% (one fourth) of us would die of cancer. Apparently I was correct. Early this year I heard that the government had announced that three out of five (60%) of the population alive now could expect to die of cancer.

That is an epidemic.

Kaposi's sarcoma is only one small part of that epidemic. That epidemic is much more widespread than just a few hundred gay men in San Francisco, New York and Los Angeles. And it affects more than the skin. It is affecting all organs of human bodies among male, female, straight, gay, child, adult, and all the strata of society: Furthermore, no one seems to have the first clue as to what causes it. As a statistician of 25 years, I cannot imagine any research technique which would enable the scientific community to decide what the cause or causes of the epidemic are. Even if the Defense Department budget were to be spent on research, I doubt that the cause could be located.

It is obvious to many of us diet conscious people that the cause lies within the multitude of poisonous chemicals used by the American food

industry: EDTA, BHA, BHT, malathion, sodium propionate, sodium polysorbate, polysorbate 80, DDT, etcetera, etcetera, etcetera. A trip to the grocery store to read the list of ingredients in our foodstuffs will amaze and appall anyone. A look at the advertisements in an agri-business magazine will show you what chemicals you will eat in your next salad. For some things it is necessary to have a college degree in biochemistry just to pronounce the names. These poisons are put there to kill what eats the food and preserve it for human consumption. Then, we are expected to eat it.

I don't.

Rachel Carson was the prophet of this epidemic and warned us in her book *Silent Spring*.

Thirdly, where in all this disease etiology of 'gay' and 'straight' men do we put the bisexual men? According to the Kinsey report they were 24% of all men in 1947. There are more of them now and most of them are nice married men and fathers of families. Where in the epidemic do we fit all these fathers, brothers and sons who make love with women and men both? Are these apparently 'straight' men carrying these dreaded 'gay' diseases home to their families? Apparently not. Or at least it's not noticeable in the statistics about 'straight' men.

My own guess for the diseases appearing among gay men first is that many single gay men live life in the fast lane. Compared with the 'middle class' we tear down the highway at breakneck speed. We are prime consumers of psychedelic chemicals: speed, acid, coke and poppers to name a few. And we'd rather bolt down 'southern' fried chicken, french fries and chemical beer on the way to the tubs than go home and cook a nutritious meal. These fast food places do not even put lists of ingredients out, yet I'm sure there are more chemicals in 'southern' fried chicken, french fries and chemical beer than there are in nail polish.

The modern 'shake' no longer contains milk so cannot by law be called a 'milkshake' any more. Proper terminology would be 'cellulose shake.' Swallow that one!

All in all, it is my opinion that the terminology 'gay diseases' was invented by the successors to Anita Bryant. Those people need that same treatment gay people gave Anita: A pie in the face!

Respectfully submitted,  
Charles E. Hall, Ph.D.  
Biostatistician  
Crazy Owl  
Accupressurist and poet

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Gay Community News welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, Gay Community News, 167 Tremont St., 5th Floor, Boston, MA 02111.

## A VERY SPECIAL THANK YOU —

To all you new sustainers who have joined us since January 1st. And warm regards to each of our 1982 Sustainers. We hope the "February Blahs" aren't slowing any of you down! (P.S. It's never too late to become a GCN sustainer. How about it New Yorkers?)

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# Speaking Out

Political movements in America have continually been subjected to surveillance in the guise of judicial process. The Grand Jury, an imposing sounding but nebulous entity, allows for a wide range of information gathering with all too few individual rights. Last year, when the Nyack Brinks truck robbery seemed to be leading toward a wide-spread fishing expedition in the feminist and left communities, *GCN* reprinted a pamphlet prepared by the Grand Jury Project and others. With the increasing pressure to investigate NAMBLA members, many individuals may encounter FBI officials or even a Grand Jury. Because the Grand Jury's purpose is to hear testimony to determine the presence of criminal misconduct, all sorts of extraneous people may be called in. Even *you* could be called. Attending a meeting, signing a petition, being on a mailing list, standing next to someone at a rally, or just "being in the wrong place at the wrong time" could be enough for a prosecutor to believe you have information relevant to their investigation. So, once again, it seems a good time to reprint information on your rights. (*editor*)

*From a leaflet prepared by the Boston Grand Jury Project*

The FBI has a variety of come-ons: sometimes friendly, sometimes tough (as has been done a lot in gay communities), sometimes they pretend to be identified with voter registration, the census or credit bureau, or the long-lost high school friend of a friend of yours. Often they come in pairs so if you do talk to them one can corroborate in court the other's story of what you said. They sometimes use physical disguises and dress in ways intended to get you to drop your guard. Or they use interrogation tricks, such as "We have information which tends to implicate you in your neighborhood bank robbery. If you could answer a few questions, I'm sure we can straighten things out." This can easily lead to you describing your activities, whereabouts, and companions on a certain date. Don't lose your cool. DON'T TALK TO THE FBI.

A look at reasons people have given for talking with FBI agents and the repercussions of their cooperation shows that the safest, most defensible thing we can do is to state immediately that we do not wish to speak with FBI agents and close the door, if open, in their faces.

*PITFALL I: "I'll talk now so they'll leave me alone."*

So far the opposite has been true. The likelihood of continued harassment greatly increases when someone demonstrates a willingness to talk to FBI.

*PITFALL II: "I don't know anything important anyway . . ."*

Keep in mind that the FBI is engaged in massive information gathering. Seemingly innocent information — who was working at a certain place at a certain time, for example, or who a certain person's friends are — helps establish a data bank which, serving as a guide for police surveillance and infiltration, can lead to further harassment of individuals and the destruction of community. *No FBI agent asks idle questions.*

*PITFALL III: "I won't tell them anything they don't already know."*

They may well lead you to think they know more than they actually do. In fact, they may be merely guessing or testing unreliable information or seeking to "legally" substantiate information they have gathered by illegal means.

## Some Grand Jury Terms

*(Taken from Glossary of Grand Jury Terms by The Grand Jury Project. A more complete explanation of the Grand Jury and its special terminology is available from the address above.)*

**Contempt:** There are two types of contempt, civil and criminal. A grand jury witness is generally held in civil contempt, if she or he refuses to testify or produce specified documents, but can be held in criminal contempt if the witness's behavior in court or the grand jury room is perceived by the court as being "tumultuous or disruptive."

Incarceration for civil contempt is considered "coercive," and is meant to force the witness to testify. The grand jury witness is said to have the keys to his or her cell in their "own pocket," because he or she can be released from jail at any time by complying with the court's order (called "purging" oneself of contempt.) The sentence for civil contempt is indeterminate and has to end when the grand jury's term expires, or whenever the witness purges him or herself.

Incarceration for criminal contempt is considered "punitive," that is, it's meant to "punish" her or him for their willful disobedience of the court or failure to respect its authority. The sentence for criminal contempt is a fixed period of time and operates like any other criminal sentence.

Reiterated contempt refers to a witness who refused to testify before one grand jury, was jailed and then called before another grand jury, asked essentially the same questions as he or she was asked by the first grand jury, and refuses to testify again and is jailed again.

**False Statement:** A statement that's not truthful, but not made under oath. This is an offense which carries the same sentence as perjury (5 years) which is committed under oath.

**The Fifth Amendment:** The Fifth Amendment concerns the right to testify against yourself. The Fifth Amendment has two areas of importance in grand jury matters: it provides the basis for the very existence of the grand jury; and it is the kingpin in an accusatorial, as opposed to an inquisitorial, criminal justice system. What that means is that if the government can't accuse you of anything, the Fifth Amendment gives you the right not to be forced (by inquisition) to accuse yourself. That is why it is usually asserted by a grand jury witness in response to questions that could incriminate the witness himself or herself. It reads as follows: "No person shall be held to answer for a capital or otherwise infamous crime, *unless on a presentment or indictment of a Grand Jury*, except in the cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; *nor shall be compelled in any criminal case to be a witness against himself*; nor deprived of life, or property, without due process of law; nor shall private property be taken for public use, without just compensation."

**First Amendment:** One of the constitutional amendments most frequently referred to during grand jury proceedings. It reads as follows: "Congress should make no laws respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peacefully to assemble, and to petition the Government for redress of grievances."

**Fourth Amendment:** This Amendment is usually asserted during grand jury proceedings in opposition to questions directly or indirectly stemming from illegal electronic surveillance. It reads: "The right of the people to be secure in their person, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and persons or things to be seized."

**Grand Jury:** A group of people (in federal proceedings not less than 16 nor more than 23) called together by the court to hear and examine evidence concerning complaints and accusations of criminal conduct. At the conclusion of a grand jury investigation, the grand jurors can

# What To Do When The

# FBI Comes Calling

*PITFALL IV: "I've got nothing to hide — why not answer them?"*

Our innocence is to be assumed — we don't have to prove it to anyone. Those who have tried this approach have found their answers severely distorted, taken out of context, and used against them.

*PITFALL V: "Why not try to find out what they're after?"*

Getting information from a highly trained agent requires considerable skill. Don't try to outwit them at their own game. Tell them to leave immediately. They are trained in interrogation techniques, psychological trickery, all sorts of ways to get you to talk.

*PITFALL VI: "I'll mix them up with a bunch of lies."*

Again you are risking having to testify in court — and penalties for perjury are worse than for non-collaboration. There is no law requiring us to talk to an FBI agent — but it is a federal crime to lie to them.

LEARN FROM THE MISTAKES OF OTHERS — THE ONLY SAFE RESPONSE IS A REFUSAL TO TALK TO AGENTS.

*If you have been contacted by the FBI, or want more information, call the Boston Chapter of the National Lawyers Guild: 227-7335, or for their lawyer referral service call: 227-7008. Another resource for legal and political information is: The Grand Jury Project, 835 Broadway (rm 1116), N.Y.C., N.Y. (212) 674-6005.*

either indict, or not indict. It must be stressed, however, that historical myths to the contrary, it is not an independent body and in fact, almost always relies on the prosecutor.

**Immunity:** In federal law, freedom from prosecution offered in exchange for your Fifth Amendment right not to testify against yourself. (It's a tool used by the Government to get around a grand jury witness' Fifth Amendment right). Also, often the exchange is not offered, but forced on you willy nilly. Prior to 1970, grand jury witnesses could be granted total immunity for any transaction about which he or she testifies. This form of immunity, called transactional immunity was superceded in 1970 when the Government enacted another immunity statute called "use plus fruits immunity" or "use and derivative use immunity" (commonly referred to as just "use immunity"). This form of immunity, however, is practically useless, since the Government can still prosecute a witness for the offense about which she/he testifies, if it has an independent source. In other words, if you and a friend are called to testify before the same grand jury and questioned about the same incident, your testimony could be used to indict your friend and your friend's could be used to indict you.

**Indictment:** A written accusation issued by a grand jury and filed with the court which charges one or more persons with the commission of a crime. Also called a "true bill."

**Perjury:** Though definitions of perjury vary, it is commonly considered to be "knowingly and willfully" making a false statement under oath, either before a grand jury, or in the course of any other judicial proceeding.

**Sixth Amendment:** Right to counsel and a speedy trial: "In all criminal prosecution, the accused shall enjoy the right to a speedy and public trial by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witness against him; to have compulsory process for obtaining witnesses in his favor; and to have the Assistance of Counsel for his defense."

**Special Grand Jury:** The Organized Crime Act of 1979 provided that any judicial district with more than four million persons, or any judicial district where the Attorney General or a designated assistant certifies in writing that, "because of criminal activity" an additional grand jury is necessary over and above the regular grand juries sitting, the court can impanel a special grand jury. A special grand jury has no special powers different from or additional to a regular grand jury. There are three areas, however, in which a special grand jury differs from a regular grand jury: 1) The term of a special grand jury though normally 18 months can be extended for an additional 18 more months (witnesses however who refuse to testify before a special grand jury can only serve a maximum of 18 months) 2) any person theoretically can bring a charge to the attention of a special grand jury and 3) special grand juries are specifically empowered to issue reports against public officials. Additionally, the special grand jury provision allows the government to "grand jury shop" by calling for a special grand jury where the regular grand jury would disagree with him or her or where the regular grand jury's term would expire in a few months.

**Subpoena:** A subpoena is a document issued by an official agency (i.e. grand jury, IRS, etc.) with the authority to do so, commanding someone to appear at a specific time and place. There are two types of grand jury subpoenas, subpoena *duces tecum* and subpoena *ad testificandum*. A subpoena *duces tecum* calls for the production in the grand jury room of certain documents, records or other tangible things such as handwriting exemplars (samples), voice samples and fingerprints. The person issued a subpoena *duces tecum* will also probably have to answer some questions, such as to identify the documents. A subpoena *ad testificandum* "commands" that someone appear to testify before a grand jury.



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In the beginning there was  
TOSOS, the first professional  
theater company to present gay  
plays. TOSOS begat The Glines,

which produced such notables as  
Harvey Fierstein's *Torch Song*  
*Trilogy* now playing on Broadway,  
and Jane Chambers' sappy *Last*  
*Summer at Bluefish Cove*. Now  
The Glines has begotten Meridian  
Theater, which has taken over the  
non-commercial production func-  
tions of that organization as it ex-  
pands to become a national gay  
arts funding organization. And  
Meridian Gay Theater promises to  
be as fertile as its predecessors —  
its first production is super.

The play is *Street Theater*, by  
that veteran of the Off-Off Broad-  
way movement, Doric Wilson.  
Interestingly enough, the play is  
presented in the Den at the Mine-  
shaft (a men's bar reknowned for  
its baroque offerings, dark  
shadows, and late hours) and all  
are welcome. *Street Theater* may  
represent the cleanest fun the  
Mineshaft has seen in years. The  
play is bouncy, smart and wry. If  
you can imagine joining Bertolt  
Brecht at the hip with Richard  
Sheridan you have something of

its flavor. Doric Wilson has a pen-  
chant for both, and the synthesis is  
*avant garde* political comedy that  
has groundbreaking artistic poten-  
tial.

The action takes place on the  
27th of June, 1969, the day of the  
famous Stonewall Riots. Philip  
Blackwell and Casey Wayne play  
drag queens with wits honed as  
sharp as their '50's high heels.  
Both are marvelous. Tony Torres,  
as the eccentric closet case deserves  
kudos — he injects a whopping  
dose of farce. And Tony Nunziata  
as the despicable owner of the  
Stonewall bar, and the play's  
pseudo-narrator, sweats profuse-  
ly, and snarls convincingly.

Direction and pacing could be  
improved, so could the play's con-  
clusion — but all in all it's a  
notable attempt. Doric Wilson has  
set a carnival mirror up to  
Christopher Street, and the people  
reflected there — from s & m  
lovers to lesbians to undercover  
cops — are as real to us today as  
they were fourteen years ago.

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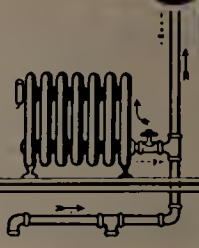
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# Odyssey of a Unicorn Con-people Continued

By Nancy Walker

Psychopathy is a subject of tremendous debate among mental health professionals, so for the sake of getting on with the mini-series I began on "psychopaths" in my last article, I shall amend my topic to read, "con-people," which is actually more to the point. I am not attempting to consider the entire category of "psychopath" (though it is both fascinating and frightening) but rather the kind of individuals within that category who prey on others in a far more subtle way than many of their fellows who include mass murderers and others.

These are people who have no conscience. They destroy others without so much as a twinge of guilt. They feel no emotional pain, no remorse. They don't think they are doing anything "wrong," and if they are, so what? They have no moral values, subscribe to nothing that the majority holds dear. They are often criminals of a very flamboyant kind, but not all con-people or criminals are psychopaths, not

all people who injure others are psychopaths.

Obviously, since "homosexuality" itself was once included under the general heading of psychopathy, considerable clarification is necessary. No wonder "homosexuals" were unrepentant and without conscience. We really weren't doing anything "wrong." So it is not someone else's notion of psychopathy I want to discuss, but those often referred to in that category who find women and gays very ready targets (because of emotional vulnerability, openness, sympathy and human kindness so often more present in those two groups than in the members of the Patriarchy) for their con-artistry.

I had promised to tell you about a con-woman my mother and I (and unfortunately many other innocent people) experienced while we were in Toronto. She had all the charm of the serpent in the Garden of Eden. And she got away with a great deal of money, jewelry and

love, the last being the hardest item to deal with. She is only one of hundreds all around us, but she is stupendous. The problem with such people is the very fact that we love them so dearly. We clutch Satana to our bosoms and make her privy to our closest secrets. We trusted her with our home, our money, our affections. And she takes all. We discover money missing. A favorite piece of jewelry vanishes. Our friend pretends to be concerned, to feel our loss.

The saga goes on. Satana is our friend, and we let her move into our apartment (she never offers to pay any part of the rent, but we are too proud to ask, and we *love* her). She unburdens herself to us about her serious health problem. She has

breast cancer. She's in a special pilot program using various alternatives to mastectomy, which explains why she still has two breasts.

Con-people are nothing if not clever, but after a while their tales of woe combined with their tales about their own intellectual, business or physical perfections, their intimacy with big names in one field or another, their horn-blowing

altogether begins to make you just a tiny bit uneasy.

Despite the same kinds of patterns exhibited in the past by my husband, it took me quite a long time to recognize that something was not quite right about Satana. I began to check out the cancer story because a voice had gone off in my head and told me to do so, and I

*Continued on page 12*

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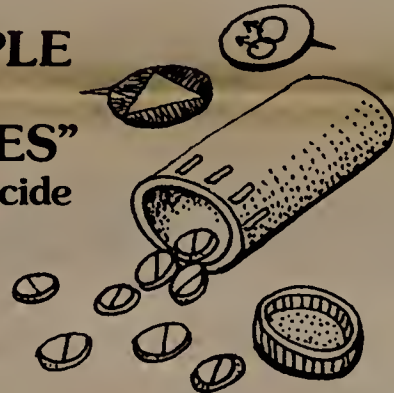
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# Cheryl Clarke: Poetry, Politics, and Black Lesbian Aesthetic

By Veneita Porter

*"The decision to publish my narrative poems has been a slow process. I have always been drawn to narrative poetry because my living has been infused with storytelling. Since I can remember, I have always wanted to be able to tell a good story. Fortunately, I had access to the stuff of good tales — the lives of black women and the history of black women. Narratives is an attempt to present one black woman poet's use of her imagination in this regard. It will be noted that several of the pieces are not narratives in the strictest sense. The narrative takes many forms for me as a poet: the telling of a life, the telling of an event the telling of an image."*

—Cheryl Clarke, from the introduction to her book, *Narratives: poems in the tradition of black women*

fictive elements. Or more simply put, it's a poem that tells a story. I chose the narrative form, as opposed to more existential forms of writing, because I like telling stories and writing poems. It's an economic form and perhaps people are more willing to read this type.

I hope in the future to be able to do future editions of narrative poetry. When you see future editions of *Narratives* you will see new poems added. Although our next printing is happening so quickly that I haven't had time to write more than one. I would like *Narratives* to become a larger body of poems.

**Veneita:** Do you feel like this particular style of writing is a naturally comfortable genre for you as a black writer, given the oral tradition of third world people?

**Cheryl:** I like writing in the narrative form, but it's not exclusive to me of course. For instance look at Gwendolyn Brooks, she has become quite versed in this form as well as ballads and storytelling. I feel oral tradition is a very important source from which I draw on as a black writer. I express myself in poetic form, [and in

a very picturesque lesbian adventure. I didn't have the tenacity to finish it. Writing a novel is a very different process from writing poetry. So I thought maybe I should stick to poetry and develop myself in that area.

Over the years I've read my work a lot in public. I've put myself out — perhaps not as seriously as I could have. I got immediate gratification from reading my poetry aloud to groups which encouraged me to write. In communities like New York City's, or in the lesbian feminist community, or in my college community, I was often invited to read. The more I did it, the more encouragement I got, until finally last year a friend said, "Why don't you publish a book?" I thought I could do that; I could publish it myself. Self-publishing is a way to go — with the way poetry is dismissed in this country. A big publishing house is not going to publish you unless you're a big name. Poetry is not a capitalist venture; poetry doesn't sell. In this country, self-publishing is a tradition with poets as far back as Walt Whitman.

There's a whole lot of politics around what this culture does to poetry. Poetry is a place where your imagination can be given full vent. You can say anything. It's important to create a poetry that gets back to the people. The best



Cheryl Clarke



**Veneita:** How did you start writing?

**Cheryl:** I'm one of those many people who started writing at an early age. I like solitary things like writing and reading. I guess those kind of things help you develop towards writing.

**Veneita:** When you were growing up did you have black women as role models for you as a writer?

**Cheryl:** My first models were the women in my family. I went to Catholic school and unfortunately, the nuns were all white. It wasn't till I was in college that I started reading work by black women.

Women who were examples for me were always women who were self-sufficient. Interestingly enough, my father was also one of these people. Both he and my mother cautioned against marriage, they both wanted me to be self-reliant.

**Veneita:** How long did it take you to write *Narratives*?

**Cheryl:** Actually, the poems you see in *Narratives* were written over the past ten years. One goes back to '73. I didn't conceive of it as a book until last year when a friend of mine suggested it. So I started to think about which of my poems I would want to publish. I found that I had a number of narrative poems.

**Veneita:** Can you define that word?

**Cheryl:** A narrative poem is a poetic form with

part, because of oral tradition,] I've developed my sense of poetry. I'm also a person who likes to hear other people read. That's something I've developed over the years — something you develop just like listening to jazz. Not to sound elite or anything.

**Veneita:** What other forms have you experimented with? I see you have an article in the January issue of *Sojourner* [New England women's monthly].

**Cheryl:** I like essays but for me they're more of a task. I feel more constrained in them. I haven't stretched myself in that way yet basically because, like many writers, I've been in school so damn long that I'm sick of documentation, citations, footnotes and fact.

I wish I could have edited the piece in *Sojourner* more. It was creative in content. Humor and sarcasm are very important to me in writing. I tried to achieve both elements in the *Sojourner* piece.

**Cheryl:** When you started ten years ago did you fantasize about the poems as being finished, publishable pieces of work? How did you get to that point?

**Cheryl:** Ten years ago I had some conception of myself as becoming a poet. At that point, I felt it important to deal with things seldom spoken of in poetry, black women, for example. The perspective that I had as a lesbian/feminist/writer was one that needed to be addressed: Seeing women bonding and the feelings that we have foreach other as women. I had tried to write a novel and got as far as a hundred pages. It was

poets have had great appeal to street people. Even someone like Gil Scott Heron uses poetry. He is still effective, in spite of his sexism. Poetry is one of the most ancient forms of expression, even though white male society has tried to make it an elitist form. That's how I came to narrative form, because it's more accessible. But I still try to pay recognition to the old forms and sources that have influenced my imagination.

**Veneita:** What has self-publishing been like for you?

**Cheryl:** For me it's been a breeze because so many people have gone before me. It wouldn't have been that way otherwise.

I had a lot of control over the whole process. The important thing about self-publishing is the amount of control that you have. I knew who wanted to do the artwork, the typesetting, the layout; the whole thing came together rather easily.

The Kitchen Table Women of Color Press really did the most difficult part, distribution. If it weren't for them I'd be stuck with a thousand copies sitting around my house. I am very fortunate to have a growing institution like K.T.P. promoting and distributing the book. Because of their diligence, they're just about ready for a second printing.

**Veneita:** How does that make you feel?

**Cheryl:** Real good. It's a little scary too because I like to think of myself as a critic and now my work is out there and I'm on the receiving end of it. I wonder how that's going to



be, and how is my work going to stand up. That's the scary part of it.

**Veneita:** Let's talk about criticism. If you had an ideal person to do a critical analysis of your work, whom would that be?

**Cheryl:** Gloria Hull (co-editor *But Some of Us Were Brave . . . Black Women's Studies*) or Cheryl Wall at Rutgers.

**Veneita:** Some people may know those names, but what do those women offer you specifically?

**Cheryl:** Well, number one, they know literature. Two, they know Afro-American literature and the tradition behind the writing of it. Third, they know what the bone of criticism is.

If you read *Conditions* 9, which will be out this spring, there is a conversation between five black women who have written about black women on the whole issue of honesty in criticism — honesty without trashing. Criticism is supposed to offer the writer some direction. We don't learn from "The Dancing Dog School of

**Of Althea and Flaxie**

In 1943 Althea was a welder  
very dark  
very butch  
and very proud  
loved to cook, sew, and drive a car  
and did not care who knew she kept company with a woman  
who met her every day after work  
in a tight dress and high heels  
light skinned and high cheekboned  
who loved to shoot, fish, play poker  
and did not give a damn who knew her 'man' was a woman

Althea was gay and strong in 1945  
and could sing a good song  
from underneath her welder's mask  
and did not care who heard her sing her song to a woman.

Flaxie was careful and faithful  
mindful of her Southern upbringing  
watchful of her tutored grace  
long as they treated her like a lady  
she did not give a damn who called her a 'bulldagger'

In 1950 Althea wore suits and ties  
Flaxie's favorite colors were pink and blue  
People openly challenged their flamboyance  
but neither cared a fig who thought them 'queer' or 'funny'

When the girls bragged over break of their sundry loves,  
Flaxie blithely told them her old lady Althea took her dancing  
every weekend  
and did not give a damn who knew she clung to a woman

When the boys on her shift complained of their wives,  
Althea boasted of how smart her stuff Flaxie was  
and did not care who knew she loved the mind of woman

In 1955 when Flaxie got pregnant  
and Althea lost her job  
Flaxie got herself on relief  
and did not care how many caseworkers  
threatened midlife raids

Althea was set up and went to jail  
for writing numbers in 1958.  
Flaxie visited her every week with gifts  
and hungered openly for her thru the bars  
and did not give a damn who knew she waited for a woman.

When her mother died in 1965 in New Orleans  
Flaxie demanded that Althea walk beside her in the funeral procession  
and did not care how many aunts and uncles knew she slept with a woman.

When she died in 1970  
Flaxie taught Althea's proper family not to have her laid out in lace and dressed the body herself  
and did not care who knew she'd made her way with a woman.

© 1982 Cheryl Clarke

Criticism" — dogs don't really dance, but for a dog that was a good try. Mary Elmen applied that analogy to male critics who critique women's work. The same thing has happened to black women writers at the hands of white women.

Of course, the issues are much more complicated. A white woman who might be viewing a black woman's work may feel that she is lacking the knowledge to truly critique the work. She may be afraid to say something negative for fear of repercussions. Or as a black woman writing about another black woman, usually in a white women's journal, you feel ambivalent about saying what may really be happening with this sister's work because you may not want to make her vulnerable to that white institution. Whoever looks at my book, I want them to do several things, to say something constructive to me as a writer, and I also hope that they teach the reader something. For example, a critic could cite a poem that in her opinion should have been a short story. Or perhaps just teaching the reader how to read more critically.

**Veneita:** I suppose the whole question really is: who is the best person to critique our work as black lesbian writers? Even when questioning ourselves, I ask myself, "Am I speaking to her as

a sister, or, as a writer to a writer?"

**Cheryl:** The two shouldn't be mutually exclusive. You should bring all of yourself to both reading it and critiquing it. Although the writing of *Narratives* isn't autobiographical in the true sense of the word, I bring my experience to the creation of the poems.

**Veneita:** What inspired you to illustrate *Narratives*?

**Cheryl:** It was another thing to make the book more accessible to people. I asked a friend of mine who is an artist and whose work I respect very much to illustrate it. I wanted concrete images to accompany the poetry. It took her quite a while to develop a relationship to the poetry. I learned to respect another artistic process.

**Veneita:** I've read the poetry to a class of young people that I teach, and the illustrations seemed to help them relate to the poetry. It caught their attention and made the poems accessible to them. In a similar vein, you had also mentioned that *Narratives* had been done as a dramatic event. How did those events go?

**Cheryl:** Both times they went fabulously. We did it in June to promote the book. We sent out invitations, and about eighty people showed up. My sister directed the ensemble group. We are going to do it again in Philadelphia at a gay male



conference, and also on Long Island at the end of March. The events also serve to make poetry more accessible.

**Veneita:** What has this whole process been like for you as a black lesbian?

**Cheryl:** It's been wonderful. I often think that lesbianism has saved my life and my sanity. I wouldn't be anything else. That's not to say that I don't recognize lesbian oppression, but I live in New York and there's a whole artistic community there which one can get all types of support from. I happen to live in a college town where the view of gay lifestyles is pretty tolerant. I came out ten years ago when there was a whole support system for doing just that. The lesbian community still continues to be my greatest source of support, so much so that sometimes I have to step back to get some outside perspective. Otherwise, I get very isolated within my own group. I know that other gays are getting kicked in the ass.

There is some ambivalence within me about coming out in some situations because I have to be conscious of survival. There are people out there acting out of homophobia that I may not even be aware of and that's dangerous. It's a question of how out you are. I have to do a reading at Rutgers where I work, and I'm very nervous about it. Though the community at large knows, there is still the question about how am I going to make this information palatable for general digestion, enough so that I don't reap negative repercussions from it. I have to be prepared for the negative. I'm not under any illusions, but I can still say I wouldn't be anything else besides a lesbian feminist. I have a visible

viable support network.

**Veneita:** What is your next step?

**Cheryl:** I'm trying to decide that. How I will continue is a big question. I know that I need more time to write. I would like to do more essays. Right now, Demita Frazier and Evelynnn Hammonds and myself are interviewing black women on the question of lesbianism as politics and aesthetics. It really needs to be done. You have a lot of different black women writers. Audre Lorde (*Zami*) who's been out for twenty-five years. Then you have *The Color Purple*, talking about women bonding and written by an avowed straight author, Alice Walker. Then Gloria Naylor (*The Women of Brewster Street*) doing it in a more stereotypical fashion. You also have Ntozake Shange (*Sassafras, Cypress & Indigo*) and the pinch-and-tickle school of lesbianism. Then you have a whole set of black women writers who don't even deal with the issue. People go around saying things about homophobia in the black community. There is nothing written about it, drawn from the black community about how they feel about homosexuality. It is an issue of politics and aesthetics. So we want to interview lesbians and non lesbians on this issue.

**Veneita:** What is your aesthetic as a writer, feminist and lesbian?



**Cheryl:** Part of it is a recognition and acknowledgement of women-bonding and her-story, no matter how oppressed it is. Also, the various forms of Afro-American culture, both literature and music, and its influence on me. I listen to music constantly — or at least I did before my amplifiers were stolen! Also, there's the tradition of the Afro-American writers. Their succinctness and sensuality have been very motivating for me.

Destructiveness, atonement and redemption are all issues. I've studied all of this, mostly on my own, because even the black college didn't teach our own writers. In graduate school, the professor apologized because there were no black writers in his survey course of American literature. So I did it mostly on my own.

The sense of physical place, pollution, mountains, streets are all part of me as a poet. I live in the section of Jersey called "Cancer Alley." It can't help but be a part of my total aesthetic. It's all a part of my culture.

*Narratives: poems in the tradition of black women is published by Sister Books, New Brunswick, New Jersey 08901. It is available from Kitchen Table Women of Color Press, Box 592, Van Brunt Station, Brooklyn, NY 11215. Price \$4.50, include \$1.00 postage and handling. The poem, "Of Althea and Flaxie," and the accompanying drawing are reprinted by permission of the author. ©1982 Cheryl Clarke. All rights reserved.*  
*Cheryl Clarke's article in Sojourner "New Notes on Lesbianism" appeared in the January special issue on women of color. Sojourner's address is: 143 Albany Street, Cambridge, MA 02139.*  
*Conditions 9 also mentioned in the interview will appear later this spring. Conditions' address is: Box 56, Van Brunt Station, Brooklyn, NY 11215.*

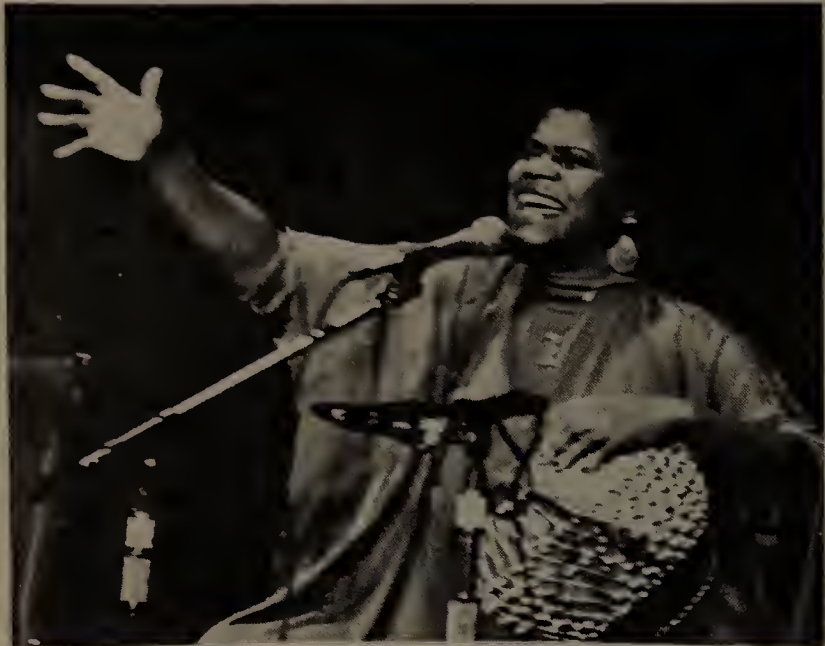
*The next performance of Narratives will be in Philadelphia in conjunction with the Black and White Men Together Conference. The performance will take place on Saturday, March 4 at 1 PM at 1319 Locust Street, Philadelphia. Tickets are \$5 at the door.*



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Ellen Shub

By Sue Hyde

Sweet Honey in the Rock, a vocal group of five black women from Washington, DC, combines percussive African and Caribbean rhythms, subtle shifts of harmony and dissonance and the emotional expression of gospel to spellbind listeners. When they take the stage at the Strand Theatre on Saturday February 26, their audience will probably be from four distinct communities in Boston. The typical Sweet Honey audience, if the group has played in a city before, is composed of parts of the black community, the folk community, the radical left community and the women's community.

Sweet Honey in the Rock is a unique musical group drawing the most diverse and unusual audience

of any performer or performers on the women's or alternative cultural network. One can speculate that only the incomparable and commercial Stevie Wonder has the musical and political magnetism to so successfully cross race, class, sex and ideological lines. To see Sweet Honey perform is to feel included in the world.

In an interview with GCN, Bernice Reagon, the song leader and spiritual guide of Sweet Honey, said this about their audiences: "One thing all of them talk about is that they feel they are affirmed. Their values in the world are clearer, we somehow say you exist, you are all right . . . When we cover our range, we don't pretend that everybody is going to agree with

everything we say.

"But, at some point, if you sit in a Sweet Honey concert, you should get your name called very clearly. If you can stand having your name called, and in the next minute having someone else's name called who you don't like because they don't belong to your group or you belong to warring groups, then you belong in a Sweet Honey concert."

Sweet Honey has been together for nine years. The group grew out of a Washington, D.C. black repertory company's vocal workshop in 1973. For the first two years of its existence, Sweet Honey played to mostly black audiences in a conference circuit. After an appearance at the Smithsonian Folk Festival and a performance at an International Women's Year event in 1975, Sweet Honey's constituency began to expand to include the folk and political communities. In 1977, sponsored and coordinated by Holly Near and Amy Horowitz, Sweet Honey toured the west coast and played to women's audiences. After this introduction to the women's cultural network, Sweet Honey, through its performances at women's events, has changed the network.

Says Reagon, "Women's cultural producers used us to, in fact, not simply produce women's concerts, but to break out of their community. For instance, when we're produced in New York at Town Hall, it is not a women's concert."

And that, says Reagon, is grassroots organizing. "It brings people together on a base level who have never been together before, if the work is good."

continued on page 12

# Arts on the Line

## Ideal Diner Art

### "Saddle-Cut, Please"

By Kevin Porter

The Ideal Diner is a tiny and very cozy restaurant on Huntington Avenue, facing and somewhat dwarfed by the Copley Place construction area. Robert, the restaurant's owner and originator describes it as "Boston's only openly gay owned restaurant." The menu is subject to change because Robert likes to shop around for a good deal. In this way he can best serve his objective: providing gourmet food at reasonably low prices. This however is not his only objective.

Robert is a man who voices some strong convictions. The business openly participated in the Lesbian and Gay Pride March last year. "Society as a whole," he says, "only sees the racy side of the gay

lifestyle, via the media. The Ideal Diner exists to thwart the stereotypical image of homosexuals and lesbians as bar flies."

"Living openly gay isn't a statement; it's one's right!"

Part of the Ideal Diner's image is the wall space that features a small gallery artworks. The gallery is Robert's way of thanking his patrons and the community by subsidizing its artistic endeavor.

Robert allows non-gay artists to exhibit in his restaurant, as well, but stresses that work be "non-offensive." He says he's had problems in the past with some patrons who take offense to any statement of proclaimed sexuality. Non-offensive on the other hand can

Continued on page 13



# Theater

## PIRATES! Plays On

**PIRATES! A musical voyage into the future.** Written, composed, and directed by Carol Young. Produced by the Cauldron Experimental Theater, 22 Randolph St., Boston. Sign interpreted. Friday and Saturday nights at 8 PM through March 5. Women-only performance March 4. Reservations/information: 542-8575.



"Veiled Threats" Claire (left), played by Olivia Casey and Fortune, Elisa River Stacy.

By Veneita Porter

PIRATES! is an original musical about a group of nuclear holocaust survivors who have become female Robin Hoods of the high seas. The target of their piracy is the Nukes, the remaining capitalists who are trying to reestablish their tyrannical and destructive rule over the planet. The leader of the Nukes is Governor King. His daughter, Fortune,

is taken hostage by the Pirates in a raid on the Nukes' ship. The Pirate's ship, the Seawitch, is run collectively by an all-lesbian crew several of whom are couples: Captain Claire (Olivia Casey) and Laurel (Joselyn Rose Willow); Adrienne (Jeannie Grassi) and Valerie (Marina Mikalakis).

pose of mutual caress, only to get the Captain's weapon and turn the tables. Laurel finds the two in the compromising position, and promptly puts Fortune back in the brig. This indiscretion causes the Captain to be called before the Blackspot Council (an impeachment tribunal) where she is accused of letting her sexual attractions put the whole ship in danger. The Captain is warned, and Fortune agrees to become a working crew member.

Fortune rapidly becomes radicalized by her experiences aboard ship. The previously naive, straight aristocrat begins to question her sexist attitudes and capitalist notions, her abhorrence of lesbianism and of hard work. Her Nuke ideals are quickly being replaced by feminist consciousness.

In the end, the Governor comes to parley with the Pirates, supposedly to negotiate the return of his daughter. Yet King's true capitalist colors show when he refuses to give up his Nuke machine, and his guards attempt a surprise attack on the Seawitch. This is the final straw for Fortune, who votes with the rest of the crew to make the culprits (father included) walk the plank.

PIRATES! is an ambitious undertaking for writer/director/composer Carol Young, perhaps too ambitious. The dialog between crew members often sounds more like a Cambridge group therapy session than a bunch of seafaring dykes. Typically, the women discuss everything: politics, class, ecology, monogamy and personal fears. This dogma weighs heavy on the characters. No wonder the play is 2½ hours long! Clearly, the fault

lies with Young's script and not with actors' character portrayals. The cast displays a wide range of acting abilities, adding variety and richness to the show.

Leads Olivia Casey and Elisa River Stacy are excellent. The two have a good stage relationship, antagonizing each other and entertaining the audience with a lusty

cantankerous and down-to-earth performance.

PIRATES! music is another highlight. "The Way Things Used to Be" and "Acid Rain" have particularly notable lyrics. And the cast handles the music quite well, aided by the strong vocal leads of Casey and Grassi.

Finally, the set also deserves



Pirates from PIRATES! contemplate cards and coffee in the kitchen. Cast pictured clockwise from top: Robin White, Marty Kingsbury, Diane Fischeler, Renee Sugrue, Jeannie Grassi, and Marina Mikalakis.

mixture of sharp tension and lively wit. Stacy does an especially believable performance of the spoiled aristocratic daughter. Renee Sugrue's portrayal of Rigger adds sensitivity and believability to the entire production. Robin White's Doxy has the best one-liners and shows "real" pirate salt, spice and lust. Scribble, played by Renee Burrell, adds yet another

praise. With a design that is both bold and innovative, the stage has been transformed into the two-masted schooner, Seawitch. In fact, the Cauldron collective has recently done wonderful things with the whole theater space, adding a lobby which serves as a small artists' gallery.

All in all, PIRATES! is definitely worth seeing.

Susan L. Dorfman

Susan L. Dorfman



## ADVERTISEMENT

# An open letter to the gay community on hepatitis B

## Hepatitis B, a serious disease, may be sexually transmitted

Sexually transmitted diseases among the gay community are epidemic. Herpes has recently received a lot of attention; gonorrhea and syphilis are well known; but the Centers for Disease Control (CDC) recently issued a major recommendation for the prevention of another sexually transmitted disease: Hepatitis B. In their *Morbidity and Mortality Weekly Report*, the CDC stated: "Susceptible homosexually active males should be vaccinated [against hepatitis B] regardless of their age or duration of their homosexual practices."

## Gay men are at a high risk of contracting hepatitis B

In one study, from 51% to 76% of 3,816 gay men seen in five sexually transmitted disease clinics had evidence of past or present hepatitis B infection. Once infected, there's a 6% to 10% chance of becoming a carrier—capable of passing on the virus. The CDC estimated there are nearly 1 million carriers in the United States and that 100,000 of these carriers are gay men.

## The hepatitis B virus can be passed on by contact with contaminated body fluids

such as saliva, urine, semen, and blood. The hepatitis B virus can be transmitted through tiny breaks in the skin or contact with mucous membranes. This can occur during intimate sexual contact and can lead to hepatitis B for the partner of an infected person. Although most patients recover and over half contracting hepatitis B do not get symptoms, there is no specific treatment and no known cure for hepatitis B infections.

## Hepatitis B may lead to even more serious complications

For those who do get symptoms of hepatitis B, a mild or severe "flu-like" sickness may continue for weeks or months. Ten percent of all infections become long lasting (chronic) with potential complications that are sometimes more serious than those of other sexually transmitted diseases. The serious complications include the chronic carrier state, chronic active hepatitis, chronic persistent hepatitis, cirrhosis, and even cancer of the liver. Every year almost 4,000 carriers die of cirrhosis. In addition, carriers have a risk 273 times greater than that of the general population of contracting a usually fatal form of liver cancer.

## Now this serious sexually transmitted disease is usually preventable by vaccination with the new hepatitis B vaccine

After more than a decade of research and development, a new vaccine is available for prevention, *not treatment*, of hepatitis B. In clinical studies, the vaccine was highly effective in preventing hepatitis B infection and was generally well tolerated. No serious adverse reactions occurred in these studies.

The vaccination regimen consists of a series of three injections, the first two a month apart and the third, six months after the first. To be effective, the vaccine must be given before a person gets hepatitis B. The vaccine helps prevent the disease: It is *not effective as a treatment*. We suggest that you consult your doctor to determine if you should be vaccinated.

**For more information  
about hepatitis B and the  
vaccine to prevent it, contact  
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The American Liver Foundation

### Why you should consult your doctor or clinic

The vaccine helps protect against infection caused by hepatitis B virus. This virus is an important cause of viral hepatitis, a disease mainly of the liver. Even mild forms of this disease may lead to serious complications and aftereffects, including liver cancer. There is no specific treatment for viral hepatitis.

Vaccination is recommended for persons who have a higher risk of becoming infected with hepatitis B virus because of frequent, close contact with infected people or exposure to body fluids from such people. It will not

protect against hepatitis caused by viruses other than hepatitis B virus.

No serious adverse reactions were reported in over 6,000 individuals receiving the vaccine in clinical trials. The most frequent reaction was soreness at the point of injection; less common local reactions included redness, swelling, warmth, or formation of a hard, lumplike spot. The local effects were usually mild and lasted no more than 2 days after vaccination. Occasionally, low-grade fever (less than 101 °F) occurred. When it did, it usually lasted no longer than 48 hours following vaccination. In

rare cases, fever over 102 °F was reported.

More generalized complaints including malaise, fatigue, headache, nausea, dizziness, muscle pain, and joint pain were reported infrequently. Rash was reported rarely. As with any vaccine, broad use may reveal additional adverse reactions.

Your doctor or clinic knows what special care must be taken when administering the vaccine and in determining who should receive the vaccine. The vaccine is not intended for persons who are allergic to any of its components.



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# Odyssey

Continued from page 7

found that it was a lie. Then I investigated the rest of her stories. I also tried to retrieve money she had borrowed; oddly enough, she came through with most of that. (She had simply borrowed it from a fresh victim.)

She left women miserable all over the city. Her special prey were the newly "out," not necessarily young women, but definitely inexperienced women. They fell for her like a ton of bricks. She was dashing and dapper. She swaggered when she walked and she wore beautifully tailored clothes. Oh yes, she was a very cool number. But I finally got her number and would have had her prosecuted if I hadn't been an American and in a vulnerable position. She was probably very sure of that and she chose her victims carefully.

Only one of the many people I knew personally ever took her to court, and I don't know if she succeeded. Satana could be convincingly innocent. They all can, these con-folks. These nasty creatures masquerading as your friends, confidants, lovers.

As if my husband and Satana weren't enough, I got taken yet again by another winner while we were still in Canada. My sother and I were compelled to leave our apartment in Canada to return for a medical emergency to New York. Shortly before we left we met a woman through the organization we both belonged to. She seemed a nice person, but no one I would have felt any great affection for. However, she told me, rather casually, as if the story were not really the point, that her lover had kicked her out of their apartment and she was sleeping in the park.

How did old one-horn respond? I invited her to stay at our place in our absence. I really can't under-

stand that mistake, but I made it. And it turned out to be a beaut. When we returned from New York the apartment was a total disaster. Everything was a mess; our bed linens were missing; the couch was burn-damaged and so was the living room floor. The neighbors were furious because the place had had traffic day and night and it was very noisy. Our "friend," had used our home for a bawdy house or worse. It was a horrifying experience, but it was the last time we were taken in by a con-person, though not the last time we met one.

I had finally caught on. My inner voice had come on full volume and stayed on, so that whenever I came in contact with a con-person after that, I recognized him/her. There have been a couple of interesting types in Boston, not close personal friends. Our fall-guy days, I trust, are gone forever, though I do not claim to be so smart that no one could ever fool me again. I am simply on the alert, and I have become rather more cautious than I once was.

In these columns I tend to write whatever I think may be of interest to readers I don't even know, so, in effect, I am always shooting in the dark. I am writing these particular columns because my sother suggested them, and because I have been sickened to see people I care about preyed upon by con-people. I am writing this on the knowingly slim chance that what I say will set off voices in other people's heads and perhaps save them some pain. In order to accomplish my ends, I have revealed my own vulnerabilities to con-people.

In my next effort I shall try to give some helpful hints on recognition of con-people in your life and how to deal with the inevitable pain and shock of such discovery.

## Bernice Reagon

Continued from page 10

At a Sweet Honey concert, I cannot help but feel like I am riding a wave of people's power. So strong is the sense of connection with other audience members and our place in the world that I imagine I will walk out of the hall and out into a world where no one struggles under the stigma of race or class or sex or sexual orientation.

Asked if the unwhite, unrich, unstraight, unmale and unemployed will pull themselves together, Reagon said, "I have no idea . . . The work of this period for me is not to speculate on whether it's going to come together, but to in fact talk about the act of coalescing, the act of reaching outside your boundaries and the way you can do that without ever leaving who you are. When I am on the stage, if I am courageous enough to tell the truth about who I am, I can generally touch many people who would not normally think that we are the same in some way. There is a way to reach out and touch other people without jeopardizing your foundations. It is possible to go into a hostile group and be in coalition without totally losing yourself. We prove it every time we, as a group of black women, go into white groups. We are able to be against racism and try to maintain the connection that we share. It's a very important lesson."

Reagon says that to change the socialization process through which we become so self-centered that we have no reason to know anyone but ourselves is the key to coalition-building and social change. But giving up self-centeredness is not the

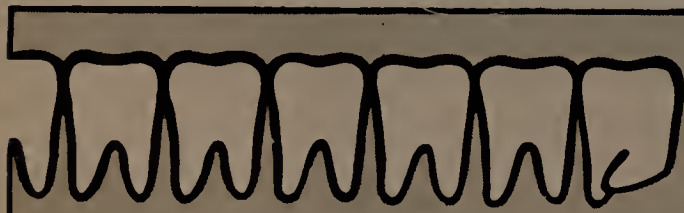
same as giving up ourselves and our power to name ourselves. "Everyone wants to call us feminists. We say we're black women, do not call us anything else. And these twisted people, they said, 'What's wrong with feminists?' There's nothing wrong with it, it's not our word. You do not name us, we name ourselves.

"When those women embraced us, they had to swallow that they couldn't turn us name-wise into who they were. And it expanded the whole picture. Every time you do that, you exist a little more and you express the fact that someone else has the right to exist."

Reagon's musical roots are deep in southern black religious music. "I use black traditional choral unaccompanied song style. I am basically a song leader, in that I start a song and I need somebody to answer."

When Bernice Reagon starts a song, she is answered by the four other women of Sweet Honey. They join voices to create some of the most beautiful and powerful harmonies I have ever heard. With only a few African percussion instruments to accompany them, Sweet Honey has five times guided Boston audiences through the naming of each other and the expansion of our community. If we can't dance, we might not choose revolution, but if we don't dance well with each other and soon, there won't be any revolution to choreograph.

Tickets for Sweet Honey in the Rock are available at Glad Day Books and Concert Charge in Boston, Red Book and Out of Town News in Cambridge and at the door of the Strand Theatre, 543 Columbia Road in Dorchester. The concert begins at 8pm. Refreshment sales and a raffle of crafts made by women prisoners will benefit Aid to Incarcerated Mothers. For more information, call 547-1378.



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# Film

## Stationmaster's Wife

### Boredom of the Bourgeoisie

The *Stationmaster's Wife* (Bolwieser). Written and directed by Rainer Werner Fassbinder. Adapted from the novel Bolwieser by Oskar Maria Graf. With Elisabeth Trissenaar, Kurt Raab, Bernhard Hellrich, Udo Kier. At the Sack Beacon Hill.

By Michael Bronski

The twists and ironies of gay filmmaker Rainer Werner Fassbinder's continuing career are beginning to sound like one of his movies. Having died at the peak of his artistic life he left several unreleased major features, a great number of little known earlier films and a considerable amount of television work. Although his early career was met with critical indifference, his posthumous reputation is growing by leaps and bounds. *Lola* and *Veronika Voss* are being hailed as masterpieces by the same critics who either ignored or dismissed his earlier, more challenging work. *The Stationmaster's Wife* is the first of the Fassbinder backlog released in this country and is riding on the high critical acclaim of the now burgeoning Fassbinder cult. The film isn't terrible, but the praise being heaped upon it seems a little bit out of proportion to the modest, not very ambitious film it is.

Originally a two-part, three hour movie made for German TV. *The Stationmaster's Wife* was edited down by Fassbinder to a little under two hours for cinematic release. Yet even this cut-rate version is filled with too much dead space. A meticulous depiction of *petit bourgeois* manners, adultery and revenge in 1920s Bavaria, the movie tries to be a combination *Madame Bovary* and *Blue Angel*. Xavier Bolwieser (Kurt Raab) is a small, properly minded stationmaster who is overly in love with his beautiful wife, Hanni (Elisabeth Trissenaar). She is both annoyed and bored by their restricted life and has an affair with the town butcher, Merkl (Bernhard Hellrich). The entire town knows of the affair and laughs in the unsuspecting Bolwieser's face. Though not exactly stupid, he is so bound to his social and class notions that he refuses to see the truth and allows Hanni and Merkl to talk him into suing the gossips for slander. They win the court case and all is well until Hanni, still bored, takes up with the town hairdresser, Schafftaler (Udo Kier). In a fit of jealousy Merkl informs the police that Bolwieser is sentenced to jail while Hanni runs off with her new lover.

It is difficult to know what has been lost in paring the film down from the original version but you

## Diner Art

Continued from page 10

mean art that is so mundane that it hardly says more to the viewer than the walls that surround it.

The artist presently featured at Ideal Diner is James Broussard. His exhibit is divided into two shows. The first which is now down was a group of ink drawings which were for the most part, well-skilled and picturesque. The second show now on exhibit is a group of Jim's oil paintings.

In interview, Jim described his drawings as "controlled" and "exact." His oil paintings . . . "are freer; they happen more and there's more time to think." The paintings also give the viewer something to think about. They focus on the interaction between customers and waiters in a restaurant setting. What they end up saying has a lot to do with the everyday frictions between those in a position of power and those who must submit. The rules, the values, the morals are set. The subjects in this case, waiters, must act programmed, almost like robots.



can see why Fassbinder would have liked the material: anti-bourgeois sentiments and exposing corruption and hypocrisy of both individual and society have always been favorite themes. Yet, the problem is that *The Stationmaster's Wife* doesn't have much more going for it. Rather cold and ironical (though in a sort of cheap, facile way) neither the film nor the director much likes any of the characters. There is no underlying sympathy in the movie. Fassbinder seems to have an amused contempt for the characters and while he never condemns Hanni for her behavior (thus making her an evil woman) neither does he exonerate her (thus condemning the town's corrupt moral code). He seems, at best, fairly indifferent.

Fassbinder's constant reworking of heterosexual topics in films is relieved somewhat by his vision as a queer outsider looking in and dissecting such cultural "norms." *The Stationmaster's Wife* is no exception, but his message about the destructiveness of *petit bourgeois* institutions — in this case, marriage — has worked better before. His 1974 *Effi Briest* (with Hanna Schygulla) was a more potent examination of how a person can collude with social strictures to bring about his or her own destruction. The sympathy that is inherent in *Effi*, and missing from *Stationmaster*, is what allows us to derive any satisfaction or moral from the film. Although close to *Effi Briest* in subject matter, visually, and in its detached tone, it is much closer to *Despair* made later that same year. Using the same photographer (Michael Ballhaus) Fassbinder has created a sharp, crystal clear, world of objects. We are always looking through windows and in mirrors so that everything seems to have an icy coating over it and often, the ac-

tors seem to take second place to furniture, decoration, or even wall space. Compared to the warm coloring of *Maria Braun* or *Lili Marleen*, both *The Stationmaster's Wife* and *Despair* have a coldness that, though at times beautiful to look at, reflects the sterility of both the character's lives and Fassbinder's relationships to them.

Beneath its commonplace story of adultery and small town intrigue, *The Stationmaster's Wife* is clearly supposed to be an examination of how the *petit bourgeois* mind can self-destruct and naturally lead into a fascist mentality. This gives the film a much needed sub-text, yet it just doesn't work. The ironic and facetious tone of the film cannot support any larger meaning than the basic script and for Fassbinder to expect us to relate to the film on a deeper, political level is disingenuous and dishonest. The film, like its three main characters, are too attractive and too self-satisfied for their own good. We can only give back to a movie what the director has already given to it. We are not likely to be affected by disdain and unfeeling observation.

*The Stationmaster's Wife* is too cold to be moving or even very interesting after a point. Fassbinder has always been a difficult director when he has had something to say. I suspect that the critics who praise this film are impressed with its visual beauty and also turtled relieved that its patently, fairly obvious, anti-bourgeois, anti-fascist message is easy to stomach. As the Fassbinder cult grows we will probably be seeing a lot of the older film (Central Screen in Cambridge has already announced his eighteen hour TV epic *Berlin Alexanderplatz*). Let's hope that the others are a little more deeply felt than *The Stationmaster's Wife*.

he has not reckoned with his situation yet.

Most notable among the drawings is a piece called "Saddle Cut, Please" in this piece Jim deals with a regular customer who constantly requests her lamb "saddle cut."

In gourmet standards this cut is reserved for beef never for lamb. Although this customer's arrogance was a source of anxiety to Jim, being a waiter he was not in a position to argue. In this piece we see the backs of customers and faceless waiters in the act of serving the famed "Saddle Cut" interestingly enough, Jim ran into the "Saddle Cut" customer on the street and decided to be honest with her, not only did she admit to her behavior, but offered to purchase the drawing.

Jim plans on doing sidewalk art in the Spring. If you wish to see his work, attend the opening at the Ideal Diner on Sunday, February 27th or visit his studio at 46 Waltham Street, Studio #209 in the South End.

Dr. Edward Cohen



"The doctor of the future will give no medicine, but will interest his patients in the care of the human frame, in diet and the cause and prevention of disease."

— Thomas A. Edison

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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

**LESBIAN AND GAY HOTLINE** (6pm-Mid.) Mon-Fri 426-9371  
BAGALS (Boston Area Lesbian and Gay Schoolworkers)  
P.O. Box 178, Astor St., Boston, 02123

Black Men-White Men Social/Support Group  
c/o GCN, Box 1, 167 Tremont St. Boston 02111

BAGLY (Boston Alliance of Gay and Lesbian Youth)  
GCN Box 10GY, 167 Tremont, Boston 02111

Boston Asian Gay Men & Lesbians  
c/o Glad Day Bookshop, 167 Tremont St. Boston, 02111

Boston Gay Men's Chorus 542-0144  
Boston Institute for Gay Studies 625-3247

Box 2750, Boston 02208 491-8245 or 720-0693  
Boston Lesbian & Gay History Project

c/o Interrante, 24 Greenwich Pk #1, Boston 02118  
Cauldron Exp. Theater, 22 Randolph St. 524-8575

Children Mountain Club 275-1336  
Box 104, 104 Charles St., Boston 02114

El Comité Latino de lesbianas y homosexuales de Boston  
P.O. Box 365, Cambridge, 02139 783-5250 or 354-1755

Fathers in Transition (Gay/Bi), (Ex.Ctr.)266-0621  
c/o GCN, Box 6, 167 Tremont St., Boston 02111

Gay and Lesbian Physicians of New England (617) 482-6874 or 247-5485

Gay Professional Men's Group 944-4818  
Gay and Lesbian Speakers Bureau,

P.O. Box 2232, Boston 02107 354-0133  
Lesbian and Gay Folkdancing 661-7223

c/o GCN Box 5, 167 Tremont St., Boston, MA 02111  
Lesbian & Gay History Project 424-1993

Lesbian and Gay Hotline (6-12pm) Mon-Fri 426-9371  
Merrymount Music Soc.,

Box 401, 104 Charles St. Boston 02114 236-4888  
Outreach Institute, Box 368, Kenmore St., 02215 277-3454

Parents and Friends of Gays  
76 Brook Hill Rd. Milton, 02167 436-5393

Project Place, 32 Rutland St. 02118 267-9150  
Watchline (Fri-Mon 7-10pm) 262-5250

### POLITICAL/LEGAL

B.U. Gay and Lesbian Legal Association  
B.U. Law School, 755 Comm. Ave.

Cambridge Gay Political Caucus,  
c/o GCN, Box 2, 167 Tremont St., Boston, 02111

Civil Liberties Union of Mass. 742-8020  
GLAD (Gay and Lesbian Advocates

and Defenders), 2 Park Sq., Boston 426-1350  
Harvard Committee on Gay and Lesbian Legal Issues

Roscoe Pound Hall, Cambridge, 02138  
Lesbian/Gay Prisoner Project

c/o GCN, 167 Tremont, Boston 02111  
Mass Gay Political Caucus 262-1565

Box 179, 118 Mass. Ave. Boston 02115  
National Lawyers Guild,

14 Beacon St., Boston 02108 227-7335

### STUDENT

Brandeis U. Gay/Lesbian Coalition  
Box 2792, B.U. Waltham 02254 647-4724

Gay People at BU, c/o Program Resources Office  
George Sherman Union, Boston University.

Gay/Lesbian Concern Group of Boston College  
Boston College, Chestnut Hill MA 02167 262-2473

UMass/Boston Lesbian & Gay Center  
Dorchester 02125 287-1900x2169

Harvard-Radcliffe Gay Info. (M-F, 6-12) 495-5476  
Gays at MIT, Rm. 50-306, Cambridge 02139 253-5440

Northeastern U. Lambda 255 Eli Ctr., N.U., Boston 02115  
Tufts Gay Community,

c/o Student Activities Office, Medford 02155

### WOMEN

Aradia Counseling for Women, 520 Comm Ave  
(Kenmore Sq.) 247-4861 x58

Cambridge Women's Center, 46 Pleasant St. 354-8807  
Daughters of Bilitis, 1151 Mass. Ave.,

Cambridge 02138 661-3633  
Dyke Doctors (Lesbian Physicians, Med Students

Health Profs) 354-5910  
Gay Professional Women's Assn.,

Box 308, Boston U Sta., Boston 02215  
Lesbian Lawyers and Legal Workers 723-6327

Lesbian Liberation, c/o Women's Center  
National Organization for Women 354-8807

99 Bishop Allen Dr., Cambridge 02139 661-6015  
Somerville Women's Center, 1 Summer St., 02143 628-6311

Tufts Women's Center 628-5000 x3184  
Women's Alcoholism Program,

1348 Cambridge St., Cambridge 02139 661-1316

### RELIGIOUS

Am Tikva 782-8894  
P.O. Box 11, Cambridge, 02138

Dignity, 355 Boylston St., Boston 02114  
Friends (Oaquer) for Lesbian and

Gay Concerns, 5 Longfellow Pk., Cambridge 227-9118  
Integrity, P.O. Box 2582, Boston 02208 262-3057

Lutherans Concerned for Gay People  
Metropolitan Community Church 536-3788

Fr. Paul Shanley 523-7664  
Unitarian Universalists Office of Lesbian/Gay Concerns

25 Beacon St., Boston 02108 964-0996  
742-2100

### MEDIA

Boston's Other Voice, WROR, 98.5FM  
Dennis 353-0225

Common Ground, WMBR, 88.1FM  
Fag Rag 661-7534

Gay Community News 426-4469  
Good Gay Poets 661-7534

Lesbian and Gay Media Advocates  
c/o GCN, 167 Tremont, 02111

Musically Speaking (WMBR 88.1FM, Sun. 1-3)  
Melanie 494-8810

Women's Educ. Media, 47 Cherry St.  
Somerville 02144 666-0350

### MEDICAL/COUNSELING

Alcoholics Anonymous 426-9444  
Exodus Ctr., 25 Huntington Ave. 02116 266-0612

Gay & Lesbian Counseling Service 542-5188  
Gay AlAnon (families of alcoholics) 843-5300

Mass Gay Nurses Alliance  
P.O.Box 1835, Buzzards Bay 02532

Tufts Skin Care Clinic (VD treatment) 956-5293  
TV/TS Support Group

(Gender Center) Martha 666-8280

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,  
Box 470, Maynard 01754 486-8177

Frenz & Luvers, Box 213, W. Boylston, 01583  
Gay Hotline 756-0730

Mass. Teachers Assoc./Gay Rights Caucus  
P.O. Box 75, New Salem 01355

Montachusett Gay Alliance, Fitchburg  
North Shore Gay and Lesbian Alliance

Box 806, Marblehead, 01945 745-3848  
Survival Crisis Line 471-7100

So. Shore Gay & Lesbian Alliance  
Box 712, Bridgewater 02324 584-4997

Tri-County Assoc., c/o 219 East Main St,  
Milford 01757 473-3529

### RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844  
MCC Worcester, 2 Wellington St., 753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center  
St., Provincetown 02657 (4-6pm)

New Bedford Women's Clinic 996-3341  
Origins, Inc., A Women's Center

169 Boston St., Salem 01970 745-5873

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70  
Gay Outreach Assoc. for Lowell (Univ.) Students

South Campus, Student Union Rm 348 453-3804  
Salem State Gay Task Force

Salem St. College, Salem 01970 745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,  
Pittsfield 01201, 442-1819

Lesbian and Gay Men's Counseling Collective  
406F Student Union, UMass, Amherst 545-2645

GALA (Gay And Lesbian Activists)  
Box 1084, Northampton 01061

Help Line 664-6391, 664-6392  
Pioneer Valley People's Gay Alliance

Box 181, Northampton, 01061 586-5979  
Dignity/Springfield, P.O. Box 1604 Springfield 01101

### WOMEN

Common Woman Club, 78 Masonic St.,  
Northampton 01060 584-4580

Everywomen's Center, Amherst 545-0883  
Franklin Cty. Lesbian Alliance

P.O. Box 235, Deerfield 01342  
Gay Women's Caucus, Amherst 545-3438

Lesbians United 33 Pearl St, Pittsfield, 01201 499-2425  
New Alexandria Lesbian Library

Box 402, Florence, MA 01060 584-7616  
Southwest Women's Center 545-0626

Valley Lesbian Alliance 665-4705; 253-3082, 774-5464  
Womonlyre Books 586-6445

### STUDENT

Hampshire College Gay+ Men's Alliance  
Box 1355, Amherst 01002

Lesbian & Gay Men's Counseling Collective  
406F UMass Student Union, Amherst 545-2645

Lesbian Union, 920 Campus Center,  
UMass, Amherst 01003 545-3438

People's Gay Alliance, 413 Student Union RSO 242,  
UMass Amherst 01003 545-0154

Williams Gay Peoples Union  
S.U. Box 3212, Williams College, Williamstown 01267

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505  
Gay Switchboard, Hartford, M-S 1-11 pm,

Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575  
Gay and Lesbian Switchboard, New Haven,

P.O. Box 72, 06501; M-F 8-11 pm 624-6869  
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm

George W. Henry Foundation (counseling),  
45 Church St., Hartford 06103 522-2646

Greater Hartford Lesbian & Gay Taskforce  
Institute of Social Ethics/Gay National Archives,

One Gold St., Suite 22-BC, Hartford 06103 547-1281

### WOMEN

Gay Women's Collective, c/o Women's Center,  
Box U-118, UConn, Storrs 06268 486-4738

Heartroots Feminist Therapy Collective,  
22 Allen Pl. #B3, Hartford 06106 249-0504

Shorelinewoman  
Women's Center, Hartford, c/o Hill Ctr.,

350 Farmington Ave, Hartford 06106 249-7691  
Women's Center, Manchester Community

College, P.O. Box 1046, Manchester, 06040 646-4900  
Women's Center, UConn, Box U-118,

Storrs 06828 486-4738  
Women's Center, Wesleyan, Box WW,

Wesleyan Sta., Middletown 06457 347-9411  
Women's Liberation Center, New Haven,

614 Orange St., New Haven 06510 436-2488

### STUDENT

Alternate Lifestyles Awareness Group,  
Social Work House, Farnham Ave.,

New Haven 06515 397-4331  
Eros, Gay Students at Trinity College

c/o Chaplain's Office, Hartford 06106 527-3151  
Gay Alliance at Yale,

P.O. Box 2031, Yale Sta, New Haven 06520  
Gay Alliance, UConn, Box U-8, Storrs, 06268 486-2273

Gay Alliance, Wesleyan, c/o Women's Center,  
Box WW, Wesleyan Sta., Middletown, 06457 347-9411

Lesbian and Gay Community at Conn. College  
P.O. Box 1295, New London 06320 442-7458

Gay Student Ctr. Yale, Box 2031, New Haven 06520  
Lesbian/Gay Student Alliance UConn

W. Hartford 06117 523-4841 x-267

Lesbians, Wesleyan, c/o Women's Center,  
Box WW, Wesleyan St., Middletown 06457 347-9411

Yalesbians, c/o Yale Women's Ctr,  
5051 Yale Sta., New Haven 06520

### RELIGIOUS

Dignity/Fairfield County,  
P.O.Box 348, Belden Sta. Norwalk, 06850

Dignity/Hartford, P.O. Box 72, Hartford 06141 233-8325  
Dignity/New Haven, P.O. Box 285, West Haven 06516

Integrity/Hartford, P.O. Box 3681,  
Central Sta., Hartford 06103 522-2646

Integrity/New Haven, P.O. Box 1777,  
New Haven 06507 787-1518

MCC/Hartford, P.O. Box 514, Hartford 06101 522-5575  
MCC/New Haven, P.O. Box 1273,

New Haven 06505 777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury) 748-5341  
Gay Health Workers at YNNH,

Box 2031, Yale St., New Haven, 06520 436-8354  
Moonseed (counseling) 727-0379

## Rhode Island (401)

Rhode Island Gay and Lesbian Youth 751-3322, 272-9247  
Families of Gay Persons 723-0050

Gay Help Line 751-3322  
Box 5671, Weybosset Hill Sta. 02903 8pm-midnight

Gay Community Services of R.I.,  
c/o 903 Broad St., Providence 02907 728-9269

Providence Gay Group of AA  
Counseling & Consulting 728-6023

161 Prospect Hill, Newport 02840 847-7229  
Gay Women of Brown, c/o Sarah Doyle Women's Center,

186 Meeting St., Providence, 02912 863-2189  
Social Group for Gay Women over 25

Box 22, 77 Ives St., Providence 02906  
Women's Growth Ctr.,

97 Knowles St., Pawtucket 02860 728-6023  
Brown/RISD Gay Students, Box 49, Brown U.,

Providence 02912 863-3062  
Brown U. Lesbian/Gay Alumnae/II Assoc.,

GCN Box 5, 167 Tremont, Boston 02111 (617) 720-1870, 661-7223  
Dignity/Providence, Box 2231, Pawtucket 02861 941-7235

MCC/Providence, 5 Junction St., Providence  
MCC Special Ministry (terminally ill, aged and

handicapped), Rev. George McDermott 272-9247

## New Hampshire(603)

Gay NH Infoline, 10am-10pm, Concord 224-6931

Nashua Area Gays, P.O.Box 3472,  
Nashua 03061 424-3252

NH Lambda, Box 1043, Concord 03301;  
224-3785, 889-1416,

746-3339, (crisis) 483-2592.  
NH Area Parents of Gays, 140 Kimball Hill

Rd., Hudson 03051 (Sandri or Ron) 880-7219  
Greater Nashua Area NH Lambda,

Box 3541, Nashua 03061 889-1416  
Speakers Bureau, Box 1043, Concord 03301

Concord Area Gay Youth,  
Box 832, Concord 03301 228-0493

Concord Men's Group  
Box 832, Concord 03301 Joe 224-6931

Suncook Gay Prisoner Project  
Gemini, Keene Support Group,  
Box 461, W. Swanzey, 03469 485-5612

Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801  
Full Circle, monthly calender of women's events,

Box 235, Contoocook, NH 03229  
Iris, a women's club

.40 Pleasant St., Portsmouth 03801 436-8958  
Lesbian Feminist Collective, Box 47, Penacook

Campus Gay Awareness, Mem. U, UNH Durham 03824  
Dartmouth Gay Students' Assoc.

Hinman Box 5057, Hanover 03755  
Information Outlet 1-800-852-3311

Keene Klondykes, Box 261,  
Gilsum 03448 827-3766; 847-9589

## Vermont (802)

Gay AA/Burlington 863-5164  
Andrews Inn, Bellows Falls 463-3966

Central Vermont Gay Men, CVGM,  
Box 42, Barre 05641

Gay and Lesbian Hotline of VT 862-4296  
Gay Student Union, U of Vt, Burlington 05401

Gay People at Middlebury  
Box D56, Middlebury College, 05753

League of Gays (LOGS),  
Box 703, St. Johnsbury, VT 05819 633-4047

Social Alt. for Gay Men (SAM),  
Box 479, Norwich, VT 05055 (802) 649-1304 or (603) 448-3734

Southern Vermont Gay Men 387-GAYS or (603) 756-4226  
Southern Vermont Lesbians/Gay Men's

Coalition, P.O. Box 1034, Brattleboro 05301  
Southern Vermont Women's Health Center,

187 N. Main St., Rutland, 05701 775-1946  
Women's Center, P.O. Box 92 Burlington 05401 863-1236

Integrity, Box 126, Burlington 05402 864-7198



# Calendar

## weekly events

### sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

**Cambridge, MA** — Black and White Men Together of Boston meets at Paradise, 180 Mass. Ave. Second Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

**Framingham, MA** — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. meets Suns. Info: 376-4323 or 473-3529.

**Boston, MA** — "Musically speaking," women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays 2pm. Info: (617) 482-6874 or 247-5485

**Boston, MA** — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

**Boston, MA** — "Sharing Voices," a monthly potluck supper and open reading for all women who write. First suns. Cauldron Experimental Theater, 22 Randolph St. (near Dover T Stop). 5pm Info: 542-8575.

**Boston, MA** — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod. meets second Sundays Info: Box 1614 Orleans MA 02653

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: 263-4882. All are invited.

**Concord, NH** — Concord Area gay Youth. support group for youth 16-22, rap session and social time. Carpools & counseling available Info: Scott or Joe 224-6931

**Keene, NH** — Potlucks and other fun get together for lesbians. First Suns. (2pm) and third Tues or Wed (6pm) Info: Keene Klondykes, Box 261, Gilsum NH 03448

**Cambridge, VT** — Central Vermont Gay Men (CVGM) meets first Sun of the month for socializing, business and a meal. Info: Box 42, Barre. 05641.

**Orono, ME** — Wilde Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl. Memorial Union, UMO. 7pm.

**Northern VT/NH** — League of Gays (LOGS) meets third Suns. Info: (802) 626-3618 or write: Box 703, St. Johnsbury VT 05819.

**New London, CT** — Gay and Lesbian Community at Connecticut College meets 1st and 3rd Sundays of the month. Info: 442-7458.

### monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. info: P.O. Box 1394, Portsmouth 03801.

**Northampton, MA** — Open Gay Men's Rap Group sponsored by Pioneer Valley Gay People's Alliance. 7:30pm. People's Institute, 38 Gothic St. Info: (413) 584-7903.

**Nashua, NH** — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Waltham, MA** — TISKELEON, the Brandeis Gay/Lesbian Coalition. General Discussion Group at 9pm, Usdan Student Center Conference Rm. C. Info: Tim 647-4543 or Box 2792, Brandeis U., Waltham, MA 02254.

### tuesday

**Cambridge, MA** — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tue of the month in conference room 1A Sherrill Hall Library, Episcopal Divinity School 99 Brattle. Info: 436-5393 or P.O. Box 125-S101, Arlington, MA 02174.

**Cambridge, MA** — Lesbian SM support group. Every Tues. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into SM.

**Boston, MA** — Urania: lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hathor 623-7258.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.). 8pm. Tuesdays and Thursdays. Info: 661-3633

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691

**Manchester, NH** — Manchester Men's Group, weekly support group for gay and bisexual men, meets Tuesdays at 7:30pm for coffee and discussion. Info: Joe (603) 224-6931.

**New London, CT** — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

### wednesday

**Boston, MA** — Fathers in Transition, a group of gay/bi fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 266-0612, or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed from 7-10pm at the YWCA, 140 Clarendon St. (So. End). Info: 625-3247.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Lunchtime for lesbians. Isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the 2nd Wed and 4th Thurs. 7:30pm. Business meets on 1st Sat. Info: (603) 889-1416.

**Hartford, CT** — Lesbian AA meeting Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959

**Cambridge, MA** — Narcotics Anonymous Gay Meeting. 7 Temple St. (Central Sq.) 8:30-10pm. A twelve step recovery program for those whose "drug of choice" was other than alcohol.

**Cambridge, MA** — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wed. of month at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public educ. and consciousness raising. Info: 661-6015.

### thursday

**Cambridge, MA** — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

**Cambridge, MA** — Lesbian Mothers, a new support group for women dealing with the issues of being a lesbian mother. Women's Center, 6 Pleasant St. 8-10 pm. Info: 354-8807 (Diane or Sandy).

**Somerville, MA** — TVITS Peer Support Group. Gender Clinic. Info: Martha 666-8280.

**Northampton, MA** — Pioneer Valley Gay People's Alliance now forming. First and Third Thursdays. Info: (413) 586-5979.

**Cambridge, MA** — Lesbians with children Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807

### friday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 167 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! INFO: 426-4469, THANKS!

**Hartford, CT** — Your Turt. a weekly drop-in center for lesbian and gay teenagers 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities

**Pittsfield, MA** — Weekly meetings of Lesbians United Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo line 751-3322 (eves).

**Cambridge, MA** — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Rm, Clark Bldg 8-9:30pm. Newcomers meeting from 7-8pm on the first Friday.

### saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo line 751-3322 (eves)



David Storm

## coming events

**Boston, MA** — Gay Men's Crisis is sponsoring a benefit for A.I.D.S. research at the Ringling Brothers' Barnum and Bailey Circus in New York. There will be a New York bus leaving April 30. Deadline for tickets is March 20. Call 247-0877 for info.

**Boston, MA** — "The Witnesses" will be presented by the a/k/a Theater Co. (which brought you Folie a Deux!) every Thurs, Fri and Sat eve thru March 12 at Longwood Theater, 364 Brookline Ave. Info: 731-2040.

**Cambridge, MA** — Being out of work got you down? Come to a regular lesbian rap/support group sponsored by DOB at Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) Fourth Mondays at 8pm.

**Manchester, NH** — Manchester Men's Group, weekly support group for gay and bisexual men, meet Tuesdays at 7:30pm for coffee and discussion. Info: Jack 669-0096.

### feb 27 sun

**Boston, MA** — "Malcolm X Speaks," accompanied by a brief talk on the relevance of his ideas today, will be shown at 510 Comm Ave. (Kenmore). 7:30pm. \$2 donation.

### 28 mon

**Boston, MA** — People are Talking (WBZ, Channel 4, 12:30-1:30) presents, army officer recently denied security clearance because he's gay. WBZ needs an audience for the show. It's free. Show up at noon at studio, 1170 Soldiers Field.

### mar 2 wed

**Cambridge, MA** — Women's Center Informal discussion groups. This week's topic: Being gay, female and forty. 46 Pleasant St. 8pm. Info: 354-8807.

### 4 fri

**Boston, MA** — GCN VOLUNTEER NIGHT! Come help send out the paper to our subscribers. Refreshments and good times. And now finally an intercom at our downstairs door so you don't have to call before you get here. Come anytime after 6pm to our space at 167 Tremont St. (Near Boylston T stop).

**Boston, MA** — Caldron Experimental Theater presents "PIRATES!" the story of women living, loving and fighting for survival aboard the pirate ship Sea Witch 15 years after the nuclear holocaust. 22 Randolph St. (near Dover T stop, off Harrison Ave.) 8pm. Tickets 15 in advance; \$7 at the door. Work exchange available. Info: 542-8575. Tonight's performance is for women only.

**Cambridge, MA** — Harvard-Radcliffe Gay and Lesbian Student Assoc. is sponsoring a dance at Adams House, Plympton and Mt. Auburn Sts. 9pm-1am. \$2/3.

### 5 sat

**Cambridge, MA** — Pat Bows, Musical Grattiti, comedy and song, at New Words (basement), 186 Hampshire St. to benefit Oasis coffee house. Doors open at 7:30pm and close for performance at 8 sharp. \$5 donation.

**Salem, MA** — Conference on Gay and Lesbian History. Speakers will be: Judith Schwartz, author of "Radical Feminists of Heterodoxy" and John D'Emilio, author of Sexual Politics/Sexual Communities. Sponsored by Salem State College Women's Studies Program and North Shore Gay and Lesbian Alliance. 1-5pm. College Union. Donation \$2/3. Info: 745-3848.

**Provincetown, MA** — "Lovers and Broken Hearts Ball," a fundraiser for Womanline, a lesbian magazine. Town Hall. 9pm-1am. \$3.

**Boston, MA** — Cauldron "Pirates." See 4 fri above. Tonight's performance is open to all.

**Boston, MA** — Eric Rofes, author of *I Thought People Like That Killed Themselves*, will be at a booksigning at Glad Day Book Shop, 43 Winter St. from 4:30-6pm. The book deals with lesbian and gay male suicide.

**Boston, MA** — Chiltern Mt. Club. Sugarloaf Maine Skiing. Info: John (617) 275-1336.

### 6 sun

**Cambridge, MA** — WMBR (88.1 FM) 24 hours of women's programming in celebration of International Women's Day from Sat. at midnight til Sun. at midnight. Including "Staying Out," from Noon til 1pm, a live call-in show for lesbians, with music and poetry. Call 494-8810.

**Cambridge, MA** — Lesbian and Gay Folk-dancing at Phillips Brooks House in Harvard Yard from 1-3:30pm. Beginners are especially welcome. Info: 661-7223.

**Boston, MA** — Women Outdoors. Potluck supper and planning meeting. Info: Franny 776-8650.

**Cambridge, MA** — Readings from Women's Journals by members of the Rhode Island Women's Journal Writing Collective including lesbians and straight women of varied racial, ethnic and religious backgrounds. New Words Bookstore, 186 Hampshire St. from 2-4pm.

### 7 mon

**Boston, MA** — GCN Membership meeting. Come talk about what you would like membership meetings to become. 167 Tremont St. 6:30pm.

**The deadline for Calendar items is Monday at noon for the following issue.....**